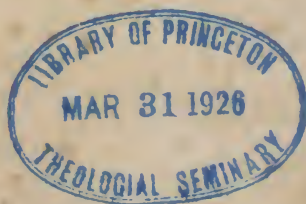




AMERICAN BAPTIST
HISTORICAL SOCIETY

Mrs. Comer G. Belknap

AUG 10 1925



PER BV 2520 .A1 A5 v.3-5

The American Baptist
magazine, and missionary

Marcy Esty

Newton



Digitized by the Internet Archive
in 2015

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 12.

NOVEMBER, 1822.

VOL. III.

Biography.

MEMOIR OF REV. JOHN PITMAN.

REV. JOHN PITMAN was born in Boston, April 26, 1751. Among his papers an account of his early years was found in his own hand writing; and is substantially as follows: "I was born of reputable parents, and taught, after the customs of New England, to venerate the testimony of the holy scriptures, and attend the public exercises of religion. About the year 1764, my father removed to Beaufort, S. C. taking me with him to assist in the duties of his store. Here I resided nearly a year. On several occasions, when exposed to imminent danger, my conscience was awakened, and I called upon God for mercy: But like the Israelites in the wilderness, when he smote me I sought him, but I soon forgot his works, and waited not for his counsel.

In 1765 I returned to Boston, with the intention to harden myself in sin, and shake off the restraints of my early education. I went to the ropemaking business, where I soon became profane, and active in all mischief, and was surpassed but by few of my companions in iniquity. In this course I continued till some time

in 1769; when He who has all power was pleased to say, hitherto shalt thou go, but no farther. Then was my conscience alarmed in reality; my sins rose to my view, and the fears of eternal misery pressed upon my mind. I resolved to change my course of life, to repent and turn to God. Being ignorant of the righteousness of God, I went about to establish one of my own that might recommend myself to his favour. I commenced the life of a Pharisee; I prayed stately three times a day, and strictly observed the Sabbath, fasting from Saturday night till Sunday night. These for a long time were my daily and weekly exercises. This state of mind I did not discover to any person. Though I several times desired to converse with Dr. Cooper, (a Congregational minister) my pride, suggesting no one was ever thus exercised, as often prevented me. Now I was harassed by Satan, and led by my deceived heart into sin; then would I repent after the old way, by prayer and fasting, and all would for some time be at ease. Whenever conscience accused

me, this was my resort, but still found no solid peace, and the distress of my soul frequently was inexpressible. Thus I went on sinning, and repenting, and resolving on amendments. Melancholy indeed was my situation. My views on divine subjects were very imperfect and incorrect. After some time had elapsed, I communicated in writing to Dr. Stillman, Pastor of the 1st Baptist Church, my feelings and exercises respecting religion, and requested instruction upon my duty to God and my neighbour; to which I received the following reply:

"I have just received yours, and read it; I have not the pleasure of being acquainted with you, but shall be glad if it will suit you to come to my house tomorrow after the afternoon service, when I shall be ready to converse with you upon those things which are of infinite importance. Believe me to be your real friend and soul's well wisher. SAMUEL STILLMAN."

The next day I visited him, and gave a relation of the exercises of my mind, which had been hid from every mortal for almost two years. This afforded me great relief. As Dr. S. wished me to be open and free with him, I frequently visited his house. From his instructions I found that all my working for life was in vain, and my dependence upon a Pharisaical righteousness was destroyed. I was made to feel my lost condition: No performance that I had done could stand before God; but I saw it was my duty to often visit the throne of grace, and read the scriptures for instruction. In this way I continued about two months. At one time I distinctly remember, that while reading and meditating on the precious words of God, suddenly my mind

was filled with such delight, that my soul was entirely occupied in blessing and praising God, who had put the scriptures into my hand, and given me the power and disposition to read them. This joy was too great for tongue to express, or pen to describe. I still continued my visits to my valuable friend Dr. Stillman, and always derived much benefit and enjoyment. He encouraged me to persevere, assuring me that where God had begun a good work in the soul, he would carry it on to the day of Jesus Christ. At one of our interviews, I suggested to him my sentiments upon christian baptism, that believers only had any scriptural warrant for it. In a short time I was requested to appear before his church and relate my christian experience, which they approved. Feb. 24, I was baptized, and March 7, 1771, received into the church. With this church, I was enabled to walk in love, and experienced great satisfaction in their religious society. But the warfare was not at an end. My mind soon became distressed; and after walking in darkness for some time, and finding no peace, I was brought almost to despair, and to cry out, What shall I do? where shall I go for relief? My distress exceeded any thing I had ever felt before; horror seized upon my mind, and I was under grievous temptations; but, blessed be God, on the next evening, (Lord's day evening) the gentleman with whom I lived, (for I was then an apprentice) read a sermon upon the sufferings of Christ, which presented them in such a manner, that I almost swooned away with grief, and tears like a flood flowed from my eyes. I felt myself a monster in iniquity, to sin against such a compassionate Saviour, who endured such intolerable sufferings.

to save the most abandoned sinners. After he had finished the evening service, my grief continued till I retired to address the throne of grace, when I had such a manifestation of the love of God to my soul, that my mind was filled with admiration. It seemed as though heaven was unfolded to me; and the joys of the just made perfect were in a degree revealed. My feelings were inexpressible and full of glory; the tongue of an angel cannot describe them; they, therefore, must remain hid from all who are unacquainted with Christ and the joys that arise from faith in him. From this period my mind was sometimes distressed and sometimes elated, till our church was visited with a revival of religion, when my joy was greatly augmented by the addition of a number of associates who professed their faith in Jesus."

Mr. P. experienced a hope of salvation through the mediation of Jesus Christ, a little before the commencement of those events, that gave rise to the declaration of American independence. Though he gave the most satisfactory evidence of the genuineness of his christian hope, he felt it his duty to maintain the rights and privileges of his country.

When the British soldiers fired on the citizens of Boston, March 5, 1770, he was not far from one of the persons who was shot on that occasion, and was one of those who mounted guard on that memorable night. He remained in Boston until the passage of the "Boston port bill," 1774, by which business was suspended, and he removed to Philadelphia. In 1776 he joined a volunteer company, consisting principally of Quakers, belonging to Philadelphia, commanded by Capt. Joseph Cowperthwait, which formed a part of the 1st battalion

of Pennsylvania militia, under the command of Col. Dickenson. They marched for Elizabethtown, in N. J. July 10th, and arrived on the 18th; and on the next day, at Elizabethtown point, and relieved the Jersey militia, the enemy being in sight, on Staten Island. On this excursion, though frequently exposed to imminent danger, he gave substantial evidence of his firm conviction of the justness of his cause, and his determination to face even death with an undaunted mind. During the different scenes of this tour, and on other occasions, he not only displayed the bravery of the soldier in a righteous cause, but in an eminent degree, that decision and attachment to the service of his Heavenly Father, that gained the esteem and respect of all his companions.

From the time Mr. Pitman removed to Philadelphia, until 1777, he was engaged in his secular business. At what time he began to preach does not appear from his papers; but he speaks of his preaching at various places in New Jersey, April, 1777, the time when his regular journal commences. It is probable that after he left Dr. Stillman's church, he united with some church in Philadelphia, by whom he was approved as a preacher of the gospel.

October 12, 1777, he received a call from the Baptist church in Upper Freehold, N. J. to preach to them, which he accepted. Sept. 21, 1778, he was married to Rebecca Cox, daughter of Richard Cox, of that place. He continued to preach to this church till April 10, 1780, when he removed near to Allentown, N. J. From this time till the next spring, he preached occasionally in the towns of Cranbury, Jacobstown, Hopewell, Penepeck, Upper Freehold, and Ber-

dentown, when he removed to Philadelphia. From what can be gathered respecting his labours in these places, we believe that they were attended with the divine benediction. He was highly esteemed there for his fidelity in the cause of his Lord.

On his removal to Philadelphia, April 12, 1781, Mr. P. found it necessary for the support of his family to engage in his former business; and accordingly, he commenced it in connection with a Mr. Connelly. He here attached himself to a Mr. Hews, and attended his preaching, between whom and Mr. Winchester, there was a contest for the meeting house. Mr. W. (the preacher to the first Baptist church in Second Street,) having avowed the universalists' sentiments, attempted to establish the church in the same opinions. Mr. Hews commenced preaching on the 7th of May, but continued only to the 4th of September, when he preached his farewell sermon. On the sixth of the same month, the church invited Mr. P. in connexion with Mr. Kelley, to officiate as their Pastor, which invitation he accepted. Mr. W.'s party were still very numerous and violent. The church conceived it their duty to exclude all those members from their fellowship who continued with Mr. W. The offending party threatened to prosecute the person, who should read publickly their exclusion. Mr. P. with his usual firmness and decision, after the church had performed the painful task, did not regard their threatenings, but ascended the pulpit on Lord's day, and before the whole congregation read the exclusion of sixteen, and the next Lord's day of thirty more. With this people he laboured till January 13, 1782; when Mr. Us-tick, from New England, visited

them, and on the 13th of July following, moved his family to Philadelphia, having received and accepted a call from this church to become their Pastor. After this Mr. P. was considerably engaged in secular business, and preached occasionally in Philadelphia and its vicinity, and frequently among his friends in New Jersey, till he removed to Providence, R. I.

On the 20th of May, 1784, he left Philadelphia, and arrived in Providence on the 28th. From the church then called Pene-peck, he was dismissed to the Baptist church in Providence, and joined it in July following. In this place he was received with marked attention. Here, though in company with his brother he was engaged in different kinds of business, part of his time was devoted to the acquisition of useful knowledge in his ministerial profession, and to its several vocations. In Sept. 1785, he was appointed steward of the College, and continued in that office one year, during the greater part of which, he supplied the Congregational pulpit in Attleborough, (Mass.) In October, 1786, he received an invitation from the Baptist church in Warren, R. I. to become their Pastor; and after resigning his office in the college, removed thither with his family, and continued to officiate as their minister till July, 1790, when he removed to Providence, and re united with the Baptist church there.

His preaching in Warren was abundantly blessed. He was highly respected in the town, and the utmost harmony subsisted between him and the church. In the first great reformation in the same church in the years 1804-5, several who were then added to the church dated their first awakenings from his preaching. During his residence in

that place, he received a call from the Baptist church in Salem, (Penn.) to settle with them, but did not accept it. He continued to supply the Warren pulpit frequently, after his removal to Providence, till the 20th of March, 1791, when he accepted a call to officiate as minister of the Baptist church in Pawtuxet, R. I.

In the year 1792, Mr. P. was tried in the furnace of affliction. The companion of his youth died after a short but severe indisposition in the month of February. Her infant daughter had died a few days previous, and a servant girl in his family, about the same time, having gone into the cellar for some water, fell into the well and was drowned. Their corpses were carried to the Baptist meeting on Feb. 7th, when, after an appropriate sermon from Rom. xiii. 11. by Rev. Mr. Maxcy, they were interred in one grave. Mr. P. though thus deprived of an invaluable friend, sustained the affliction with christian fortitude, and cherished the most affectionate remembrance of her virtues till the day of his death. Such were the peculiar circumstances of his family after the decease of Mrs. P. that he thought it proper in a short period to select another companion; and on the fifth of Sept. following was married to Mrs. Susannah Greene, of Providence.

Mr. P. continued his residence in Providence, preaching on Lord's day in Pawtuxet, till the 30th of April, 1797, when at the request of the Baptist church in Rehoboth, (Mass.) First Precinct, he commenced preaching to them. Here he laboured in the ministry, with only a short interruption, the remaining part of his life. His exertions among this people were crowned with the divine blessing.

Gradual additions were frequently made to the church during his ministry; and in the year 1820, the Lord poured out his spirit upon the inhabitants of that town, and 37 were added to his church. Respecting this work, Mr. Pitman in his journal observes, "it exceeded every thing of the kind, I had ever seen. It seemed as if God visited every house with his special grace."

During the summer of 1814, the prospects of Mr. P. became obscured. The property he had reserved for the decline of life was in danger of being converted to other purposes. The church being unable to provide for his subsistence, he was compelled to leave them, May 30, 1815, and remove to Salem. As soon as he found means of support in his former employment, he removed to Malden; thence to Medford. His business in these places failing, and his former concerns brightening, he removed to Seekonk, May 2, 1816, and again officiated as the pastor of that church.

From this period, Mr. P. enjoyed his usual degree of health, and appeared to be more engaged in the service of his God, than in former years. He felt that his end drew nigh, and that in all human probability, he must soon exchange this earthly scene for eternity. This subject always filled his mind with peculiar solemnity, particularly within a few months of his departure. The writer of these pages well remembers an interesting and peculiarly fervent prayer he offered, a few days prior to this event. His soul triumphed in the idea of immortality, and all its powers were deeply impressed with the holiness of that kingdom, into which he prayed he might be admitted. On the

Lord's day preceding his death, he preached with an unusual degree of engagedness and solemnity, from 2 Tim. iii. 16. A friend remarked respecting this sermon, that "had he known it was to be his last, he could not have better adapted his remarks, or given more appropriate instructions and directions."

On Monday night, the 22nd of July last, he was attacked with apoplexy, which terminated fatally on the Wednesday following, in the seventy-second year of his age. A few minutes after he was first taken, he remarked, "I shall die, and not live." From this time he remained in a lethargic state till his spirit was summoned to his Father and his God. His remains were interred on the ensuing Friday, when a very appropriate sermon was delivered by Rev. William Rogers, D. D. of Philadelphia, from 2 Cor. v. 1.

Mr. P. during his whole life maintained the character of a pious and conscientious man. He was considerably engaged in secular business, and always satisfied the candid mind of the integrity of his heart, and the purity of his motives. It was never said he was not strictly conscientious; but often, he was too much so for his own popularity and interest.

The state of mind he enjoyed during the latter part of his life may be inferred by the following extracts from his writings. In a letter to an old friend residing in Burlington, N. J. dated Seekonk, July 19, 1820, he observes:

"It is not in time to erase the effects of real friendship, when it is founded on the basis of real religion. I perceive we can look back forty-six years, and call up to present view some of those pleasant scenes, when we took sweet counsel together; when we walked the plains that are now covered with spacious

buildings (Philadelphia) and passed by the multitude busy in pursuit of shadows; when we took these grounds to elude observation, and avoid the interruption of men and things, that we might pass our Saturday afternoons in provoking each other to love and good works; in establishing our minds in the doctrine of the grace of God, and encouraging our hope, by the glorious system of redemption through our Lord Jesus Christ, by whom we have received the atonement. O! my friend, these days are past, but they will yet afford pleasure in the review. How different must be the reflections of those who were companions in vice and dissipation, when they are advanced in life! Let us adore the rich grace of God in calling us in early life, in keeping us by his power through faith unto the present time, in still making us his care, in enabling us to bear testimony to the truth and its glorious effects in old age, and in all circumstances. O! my brother, how supporting and animating it is to hear the mighty God say, "And even to your old age I am he, and even to hoary hairs will I carry you: I have made, and I will bear, even I will carry, and will deliver you." Isa. xli. 4. This we have experienced; and is not this a pledge for our few remaining days, and an encouragement that his presence will disarm death of its terror, blunt its sting, and cause us to pass with delight through his dreary dominions, to the mansions that Christ has gone to prepare for us? But at the worst what have we to dismay us? Should we have a hard battle with the last enemy that is to be destroyed, it will be very short, and then we shall be more than conquerors through him that loved us, and enjoy his presence forever. You refer to my

letter of August 23, 1816, and feel disposed to praise our exalted Saviour for deliverances granted me from my sore trials. It is a blessing to be tried, a blessing to be delivered, a blessing to have a grateful heart for both."

In another letter, which he began on the day that his last sickness commenced, and was addressed to a friend in Philadelphia, he remarks,

"You and myself have been taught, that nothing is substantial but that religion, by which life and immortality are brought to light, and that fixes Jesus Christ in the soul, the hope of glory. We have experienced many changes, some elating, others depressing us, by which we have learnt something of the strong impressions this world is calculated to make upon the human heart; and we may well conclude that we could not possibly have known so much of ourselves, but by these variable circumstances. Our heavenly Father knows best how to bring up his children; and though they may covet things hurtful, he only gives them those that shall work for their good. What a happiness arises from the firm persuasion that infinite wisdom, almighty power, and boundless compassion, chooses all our changes for us, nor will permit our folly, or the malice of hell, to harm us. I am glad to perceive your mind disposed to refer all to him; do this, and all will be well. In a short time our glass will be out, the sands run low; not far distant is the change to which all other changes were directed, and the afflicting portion of them will add an eternal weight of glory to the soul. Let these things animate us to run with patience the race set before us, looking unto Jesus, the author and finisher of our

faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God, whose intercession is prevalent for all that love and obey him. If believing gives inexpressible joy, what transports must attend the entering into his presence, and beholding his glory!

"We live in a day when religion is fashionable, and perhaps errors and deception were never more prevalent, and earnestly contending for the truth never more—" Here he stopped, probably he meant to say, important. How little we know of the period of our own existence! When we commence a sentence we do not know that we shall ever finish it.

As a husband and a parent, Mr. P. was tender and affectionate. He was ever anxious to provide for the necessities of his family, and anticipate their good. In all his domestic character, in discipline, or in instruction, he was justly and universally esteemed. In his last Will and Testament, he observes to his children, (though his disposition of his property met their unanimous approbation,) "My children are all equal to me; it is my wish to contribute to their happiness all that lies in my power. When this is read, let it be to you as from one, who though dead, yet speaketh as a father. Live together in love, let no difference or hardness to each other arise from my disposal of what I leave; if there is any fault, let it lay in my grave. I commend you all, with my grand children, into the hands of him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. This is from him, who this moment of writing it has a pleasing prospect of being with Christ, the possessor of every divine perfection,

when you are reading it." He left a wife and three children to mourn their irreparable loss.

Mr. Pitman possessed naturally a strong and powerful mind. Had he been favoured with the advantages of an early education, he would have been one of the most distinguished preachers of his day.

But the best encomium that can be bestowed on the deceased is, that not only did he merit the character of a good parent, friend and citizen, but in an eminent degree that of the sincere and conscientious Christian. One of his children when quite young, remarked, that "was there no other proof of the reality of the Christian religion than my father's daily life and conversation, *I must esteem* it as divine." And after his decease, a person whose religious sentiments were directly opposed to his, observed, "if there ever was a good man, John Pitman was one. He was not afraid to preach what he firmly believed. I believe he is gone to heaven."

We subjoin the following letter to one of the Editors, from the Rev. Stephen Gano, pastor of the First Baptist Church in Providence, the intimate friend of the deceased.

Providence, Sept. 27, 1822.

Dear Brother,

There is a melancholy pleasure in dwelling upon those traits of character by which a departed friend was endeared to our hearts; this I have realized in recollection of my dear deceased friend and brother Pitman. When I was quite a youth, I heard him preach a sermon in New Jersey, and though there was no abiding impression to turn me from my wicked and vain pursuits, still the text and sermon exposed my situation as a wretched and guilty sinner, who was "*weighed in the*

balances and found wanting." and occasionally interrupted my *sinful joys*. My acquaintance with Mr. P. was but little until my residence was fixed in this town in 1792. Here my brother lived, and was then an esteemed and valued member of the Church, and from my first connection with the church, our love and intimacy commenced, which never suffered an hour's interruption for nearly 30 years. Perhaps but few, if any of his friends knew more his views, feelings, and deportment, than myself; and I ever found him the tried friend, the judicious counsellor, the upright man, and the faithful minister. He was always ready to serve his friends, hospitable to the poor, commiserating the condition of the afflicted, and averse to all deception. Into his friendly bosom, I was not afraid to impart my thoughts. He had adopted this maxim, viz. When a case of distress, or an application for pecuniary aid presented, to follow the first suggestion of his mind, as to the sum proper to be given. He has frequently remarked to me, "such is the selfishness of the human heart, that we are prone to form excuses by reasoning long upon a subject which calls upon us to part with a portion of our property."

His preaching was plain, argumentative, and instructive. He never shunned to declare what he believed to be the truth, and was an able defender of the doctrines of grace. As he believed, so he preached; as he preached, so he lived, and refuted the fallacy of those who charge the doctrine of sovereign grace, in the calling, justifying, and sanctifying the chosen vessels of mercy, and keeping them by his power through faith unto salvation, as tending to licentiousness. I mean not to suggest that my dear friend was without flaw: No:

His own confessions of unworthiness, and the unerring standard of eternal truth, forbid the supposition of any of the human family; but his love to the truth, his opposition to what he believed error, and his ardent attachment to the cause of God our Saviour, secured the respect even of those who differed from him in sentiment, and they believed him to be an *honest* man. May the gracious Spirit which supported him, and endowed him with what

was excellent as a man, a Christian, or a minister, enable me to be a follower of them who through faith and patience *now* inherit the promises.

Yours, in a precious Saviour.
S. G.

“The memory of the just is blessed.” Blessed indeed are all those who die in the faith of Jesus, “for they rest from their labours, and their works do follow them.” J.

Religious Communications.

ON EVIL SPEAKING. EXTRACTED FROM A DISCOURSE.

“Put them in mind to speak evil of no man.” Tit iii. 12.

In this Epistle, Paul gives directions to Titus relative to the manner in which he must discharge his ministry. Among other things he was required to put the Cretans in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to *speak evil of no man*, to be no brawlers, but gentle, shewing all meekness unto all men. It was important that the Cretans should be reminded of these things, and it is necessary that we should be. We will endeavour,

I. To explain—

II. To enforce the prohibition contained in the text.

I. This rule—speak evil of no man, does not forbid us in *all* cases to say any thing which will be for the discredit of our fellow men. In some instances, we are required to bear witness against our neighbour. In the *church*, it is sometimes necessary to testify against an offender. It is our duty to expose *impostors*. Sometimes in *courts of law*, justice may require us to say that

of another which will be much to his disgrace. To vindicate the injured character of a worthy individual, it may be necessary for us to bring to light the villanous deceits and falsehoods of a base man. Aspersions cast upon our character we are permitted to throw off, although we may thus speak that, which will be to the detriment of the assailant. But in all these cases there must be a rigid adherence to truth; nothing must be said for the purpose of gratifying resentment, or any other hateful propensity: our object must be to satisfy conscience, to promote the public good, or to vindicate injured justice.

I. This rule, (speak evil of no man,) forbids us to utter any thing falsely against our fellow men. This is directly forbidden in the ninth commandment. It is worse than mere evil speaking; it is falsehood, it is calumny. “To injure the reputation of another by the sacrifice of truth, is an accumulation of guilt, which is hardly exceeded by any one

in the whole catalogue of vices.”

2. It prohibits us from saying aught against our neighbour on mere suspicion.

3. It does not allow us to take up and circulate an evil report. It is one trait of character in the citizen of Zion, that “he taketh, not up reproach against his neighbour.” Psal. xv. 3.

4. It forbids our publishing abroad those things which are true, if calculated to injure the character of a fellow creature, unless the glory of God, and the good of society, require it.

This rule admits of a general application. No man’s character ought to be *needlessly* attacked. How much more then does the rule apply in the following cases.—1. In relation to benefactors. How vile, how ungrateful! “Tis like lifting up the arm that was withered against him that restored it.” 2. In relation to magistrates. Many seem to suppose they have a special license in this particular. But the Scriptures are very express on the subject. Exod. xxii. 28. compared with Acts xxiii. 5. See also 2 Pet. ii. 10. Jude 8. Because we enjoy a high degree of civil liberty, it does not follow that we have a right to speak evil of the rulers of the people. Whatever is inconsistent with that honour, respect, and reverence due to magistrates, we may be certain is wrong. See Rom. xiii. 3. In regard to the various domestick relations. How improper, and how fraught with evil consequences, for husbands to speak evil of their wives, and wives of their husbands; parents of their children, and children of their parents; masters of their servants, and servants of their masters; and brothers and sisters of one another! From such dwellings, peace and happiness take their flight. 4. In relation to our christian brethren, and es-

pecially to the members of the same church. The church is the body of Christ, and the individuals of which it is composed, are members one of another. They have drank into one spirit, are redeemed by the same blood, journeying to the same inheritance. What can be more inconsistent than for *such* persons to speak evil one of another? On this particular, St. James has given us a special injunction. “Speak not evil one of another brethren.” Besides, if we know, or have reason to suspect, that any member is guilty of improper conduct, the course we should pursue is plainly marked out in the word of God. Lev. xix. 17. Thou shalt not hate thy brother, in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. See also Matt. xviii. 15—18.

5. The text forbids subtle and oblique insinuations against a man’s character. This is often the worst kind of evil speaking. In such instances the “tongue is a sharp razor, working deceitfully.” A deep wound is frequently inflicted on a person’s character before any thing is suspected. “An hypocritical gloss, or a recommendatory preface, does not in the least abate the odiousness of the crime.” It is adding hypocrisy to malevolence. “Such an one is a very worthy person,” says the detractor, “but I am very sorry to hear, he has been guilty of some imprudences: I hardly believe the report, and wish it might not be true.” And perhaps, if he is asked to specify particulars, he professes to be very unwilling to mention any thing to the injury of the person’s reputation. Thus conjecture is left to imagine a thousand things which really have no existence: and the person may be suspected of crimes which he utterly abhors.

'Of a similar nature with the above, are the questions with which the character may be assailed. Such as, Have you heard this or that thing of such and such persons? Do you believe such a man could do this or that? &c. &c. Such insinuations and questions are, to use the emphatic language of Scripture, "all-devouring words."

6. But those acquainted with the original (*βλασφημῶ*) will perceive that the text not only relates to speaking evil of a person, but also, to a person. All bitter, revengeful, railing words, all those "grievous words" which "stir up strife," are prohibited.

11. The prohibition contained in the text is enforced by the most powerful considerations.

1. The Scriptures expressly condemn evil speaking. In addition to the words of the text, and the passage already quoted from Ps. xv. notice the following.

2 Cor. xii. 20. "I fear lest, when I come, I shall not find you such as I would—lest there be debates, envyings, wraths, strifes, backbiting, whisperings, swellings, tumults."

Eph. iv. 31. "Let all bitterness and wrath and anger, and clamour and evil speaking, be put away from among you, with all malice." Observe, evil speaking is enumerated in connection with some of the worst passions of which the human heart is susceptible.

1 Peter ii. 1. "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," &c. The observation just made is applicable to this verse also.

2. Evil speaking is a violation of the law of love. We are required to love our neighbour as ourselves. Did we possess this affection, it would restrain us from

speaking evil of him. You affirm, that what you have said to the disparagement of another is true. Be it so. But are you willing to publish abroad the thousand faults you have committed? Self love will not permit. Now, if you love your neighbour as yourself, you will be as solicitous not to spread abroad his faults as you are to avoid an unnecessary exposure of your own. Consider further, if you felt this love, you would not readily *credit* an evil report. "Charity," saith Paul, "thinketh no evil." If we regulated all our discourse to, or concerning others, by the Saviour's GOLDEN RULE, Matt. vii. 12, we should never be guilty of evil speaking.

3. Evil speaking is a perversion of the gift of speech. The Psalmist called his tongue his glory. See Ps. xvi. 9. compared with Acts ii. 26. It is the glory of our frame. Speech is one of those faculties which distinguishes man from the brutes. It is a most noble and valuable faculty. Think of its uses. It ought to be employed for those purposes for which it was imparted. But how is it perverted, when it is made the vehicle of misrepresentation, slander, calumny and railing! When thus abused, the tongue becomes a fire, a world of iniquity, setting on fire the course of nature, itself set on fire of hell!

4. Evil speaking has an unhappy influence on the person who practises it. He may possess a kind of enjoyment in traducing others. But it is a joy like that which Satan, the great Calumniator,* feels in doing mischief. Positive suffering is better than *such* joy. The more this pernicious habit is indulged, the stronger it becomes. And, as it is itself an indication of a harsh judging and condemning of others, so its tendency is to foster

* Διὰ βόλος.

and strengthen a censorious spirit. Where this spirit has been indulged, the individual who possesses it, is ready to "make a man an offender for a word," a criminal construction is put on the most innocent expressions, strong prejudices are excited against others without foundation, and actions entirely unblameable are imputed to the vilest motives. Thus the unhappy man becomes his own tormentor, and in addition to this, lays himself open to much suffering from those whose resentment he provokes by his improper language.

5. By speaking evil of another, we may injure him in his character, usefulness, and business in life. Even one unguarded expression may produce most lamentable consequences. It is not so easy to efface, as it is to blot. The latter may be done in a moment, years may not effect the former. The writer well recollects that some remarks made to him relative to a worthy man produced unfavourable impressions that were not removed for months. The reputation of a man is too serious a matter to be tampered with. Dr. Percival, a moral writer, mentions a striking instance of the direful consequences of misrepresentation, though made in sport. A young nobleman, a student at Cambridge, Eng. while at London, and dining in a mixed company of persons of fashion, happened to sit near a grave old gentleman, who took the first opportunity of making particular inquiries concerning a youth, then at Cambridge, whom he knew to be intimately acquainted with this nobleman. The young man instantly suspected that the serious Don was a rich uncle of his friend; and determined that he would give such an account of the nephew, as should occasion a solemn letter of reproof, over which he

hoped to regale himself on his return to college. He accordingly represented his young friend as a gay, lively fellow, a lover of pleasure, and much addicted to gaming. From the alteration he perceived in the stranger's countenance, he was assured of the success of his misrepresentations; and on his return to Cambridge, he hastened to the apartment of his friend, to enjoy the laughter which he should raise at his expense. But how was he shocked to find him in the delirium of a fever, occasioned by a billet received the preceding day, purporting, "that Lucinda, (the object of his affections) had bestowed her hand upon a person much more deserving of her affections, than he had been represented to her father, by a young nobleman, his associate in pleasure, extravagance and profligacy." "As a madman, who casteth fire brands, arrows and death; so is the man that deceiveth his neighbour, and saith, Am not I in sport?"

6. Consider the injurious consequences of evil speaking, in other respects. What heart-burnings and implacable resentments it often occasions; what divisions and animosities in families, churches and communities! How many duels, and other murders, how many bloody and protracted wars, have issued from this source! "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth."

Reflections.

1. The subject we have been considering, is calculated to humble us. In how many instances have we, in a greater or less degree, violated the injunction in the text? Let us not excuse ourselves by saying, It was the truth that we asserted: or, Every body knows what we have said, it is

currently reported. Are you certain of that?—And are you excusable for doing wrong because others do?

2. Let us avoid this sin—For your assistance take the following directions.

1. Think of your own sins more than those of others.—2. Speak well of others, as far as truth will permit; if you cannot speak favourably, be silent, unless duty command you to speak.—3. In company be solicitous to bring forward some profitable topic of conversation. There are many such topics: should some effort be made to introduce them, how much time might be saved from waste or misuse!—4. Beware of hasty judgments; “judge not, that ye be not judged.”—5. Be watchful continually over your tongue.—6. Pray that you may be preserved from this sin. “Set a watch, O Lord, before my mouth; keep the door of my lips.”—7. Love your neighbour as yourself.—8. Walk with God—imbibe the spirit of Christ. Be clothed with humility. He who is deeply sensible of his own sinfulness has but little disposition to proclaim abroad the faults of others.

3. Let us discountenance those who indulge this hateful propensity. Let not the eagerness of our eye, or a half-suppressed question animate them to fresh attacks on a neighbour's reputation, but let significant silence or a frown, or a pungent, though tender reproof, convince them that we detest the abominable practice of EVIL SPEAKING.

CHURCH LIBRARIES.

It has been our unhappiness, in some instances, to hear persons advocate voluntary ignorance, and appeal to the language of inspiration in support of their

views. They have said with much gravity and apparent self-complacency, that “knowledge puffeth up,” and having quoted the words of an apostle, they have thought it a proof of distinguished humility to fold their arms together, and content themselves without any effort to acquire new ideas. It would be well for such individuals to remember, that the same authority to which they seem to bow with so much deference, requires christians, to add to their faith, knowledge; to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and to let the word of Christ dwell in them richly in all wisdom. The wisest of men has declared, “that for the soul to be without knowledge is not good.” It needs but little acquaintance with mankind to be convinced of this truth. In the absence of knowledge we are cut off from the pure and refreshing streams of intellectual enjoyment, and left in a great degree to the dominion of our senses. Nor are the evils arising from our personal ignorance confined to ourselves. Others are deprived of the benefits which we might have conferred on them, had we cultivated the talents with which we have been entrusted.

If, however, the importance of knowledge should be admitted, a question may arise, how is it to be obtained? Are we to come to its possession by new and continued revelations from heaven, or by an habitual perusal of the Scriptures in connexion with other writings which may serve to enlarge our views and confirm our faith? That we have no reason to expect new revelations is evident, because the age of inspiration has ceased. We have a complete revelation of the divine will, and if we are not disposed to receive it, we should

not believe, though an angel spake to us from heaven. Our duty therefore is obvious. We must apply our minds in earnest to the holy Scriptures. And as some have denied their divine origin, and attempted to destroy the doctrines which they contain, we should avail ourselves of the labours and researches of pious and learned men. Pursuing this course, we shall be able to give a reason of the hope that is within us, and of the faith we exercise in the truths of christianity.

But there are pious persons in humble life, who although they have vigorous and inquisitive minds, have not the means of gratifying their desire for information. They have imperious claims which forbid an appropriation from their small income for books. Other demands prevent them from procuring that mental food which would be so congenial to their souls. Now a Church Library would supply this deficiency. The donations of wealthy members would meet the wants of those who are unable to contribute any thing towards this object; and many who cannot expend much on books, would have it in their power to contribute their mites with others, and thus provide the means of acquiring valuable knowledge.

The importance and necessity of Church Libraries will appear, if we consider, that in the public libraries, already established, there are very few religious books. They contain in great abundance, Novels, Romances, Histories, Voyages, and Travels; but scarcely any Theological Writings. This is a peculiar disadvantage to pious persons, as they have not the same convenient mode of pursuing a proper course of reading. While a large number of their fellow beings can with little expense peruse authors which suit their taste and

feelings, there is scarcely any provision of this kind for those who wish to have clear, just, and extended views on subjects connected with christian theology.

Let it not be said then, that "the children of this world are in their generation wiser than the children of light." Do the former unite together, that with greater facility they may enrich their minds with works of taste, literature and science? let us also unite, that with greater ease we may procure works which diffuse light on the pages of inspiration, which will wipe away the reproach of our ignorance, and contribute to the true dignity of the christian character. While they encroach on the midnight hour, and rise with the sun in quest of knowledge which merely relates to the perishing scenes of time; let us, who profess to be occupied with objects the most sublime in their nature, and eternal in their duration, not pass away our time, without any mental exertion, to "comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God." Before we dismiss this subject, we would mention some of the advantages which may be expected from the establishment and use of Church Libraries.

It is believed if christians should avail themselves of the means which are proposed, and appropriate more time for reading and serious reflection, they would become more established in the truth; and would not be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Should error come in upon them like a flood, they

would be prepared to lift up the standard of truth against it; and instead of being led away by the fair, but false speeches of designing men, they would discard them, as unworthy of their confidence and respect.

The knowledge derived from reading and meditation, would, with the blessing of God, impart stability to the christian character. Instead of being the creatures of mere feeling, the members of our churches would be more governed in their conduct by religious principle, and would press steadily on towards the mark for the prize of the high calling of God in Christ Jesus.

They would also be furnished with matter for profitable conversation. They would neither have to be silent when they meet together, nor would it be necessary, for the want of better subjects to expatiate on the imperfections of absent friends. They would be prepared for an interchange of sentiments in relation to the authors they had read, and the particular subjects which had recently engrossed their attention. They would thus afford mutual instruction to each other. The common-place remarks which have no higher origin than the weather, or the every day occurrences of life, would be dismissed; and christians would animate and strengthen each other on their way to heaven. How delightful such intercourse as this! It is not "corrupt communication, but that which is good to the use of edifying, that it may minister grace unto the hearers."

The knowledge acquired in private, will excite in the bosoms of good men a deeper and more wakeful attention to the public ministry. They will be better prepared by this knowledge to appreciate the judicious ministrations of the word; they

will better understand the instructions delivered from the pulpit, and retain them much longer afterwards. It will also have another happy effect. It will give an elevation to the character of the christian ministry. A Pastor who knows that his hearers are intelligent, and understand the duties and doctrines of christianity, will be incited to greater industry in preparing for his public work. He feels that as a teacher he ought to be in advance of his people. If they have knowledge, he must have more; at least, he must not be inferior to them. This consideration operates as a powerful spring of exertion, that he may approve himself as a workman who needeth not to be ashamed, rightly dividing the word of truth. Thus it is perceived, that when private christians enlarge their knowledge by reading and meditation, they derive advantage in two ways; their own capacity is greater for receiving instruction, and those who are placed over them in the Lord feel more deeply the importance of answering the just expectations of their enlightened brethren.

Church Libraries will also be of great advantage to the ministers of Christ. Many of them are desirous of making advances in knowledge. They have not only time, but a disposition to add to their information. But they are not able from their own funds to procure works which would increase their intellectual treasures. If it be desirable that their "lips should keep knowledge," and they should "find out acceptable words," it is also desirable they should enjoy the means for the attainment of these qualifications. We are confident that access to a good Library would contribute much to the private comfort, and public use-

fulness of every man who is worthy of being employed in the christian ministry.

It is sincerely hoped, that christians will duly consider the arguments which have been offered in favour of the establish-

ment of Church Libraries; and that infidels and scoffers may not have to say in the language of unholy triumph, "doubtless we are the people, and wisdom shall die with us."

Review.

A Discourse delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, (Eng.) September, 1818—by John Foster. pp. 94.

This sermon like all the productions of its author, is worthy of frequent and attentive perusal. It is distinguished by all the beauties and marred by all the blemishes of the *Essay on Popular Ignorance*. The same strength of expression, the same graphic delineation of character, and the same power and originality of conception, characterize both. In both are we encountered by a harshness of style, a labyrinthian perplexity of syntactical arrangement, and not unfrequently by a turgid obscurity, which in scarcely any other writer would be at all endured. These latter unhappy peculiarities of the author have been so frequently noticed, that it has become trite to remark upon them. We cannot but lament that a writer, in most respects so eminently qualified for extensive usefulness, should have adopted a style which must render him absolutely unintelligible to the greater part of the community. We scarcely know of a more valuable book of its kind than the *Essay on Popular Ignorance*, but to the greater part of English readers we fear it is about as unintelligible as though it were written in an unknown tongue.

Had we any idea that our remarks would reach the author of this discourse, we should urge upon him, as a religious duty, the attempt to render his style vastly more simple and perspicuous. He doubtless writes from moral principle, from a wish to benefit the world. It would certainly seem then that the moral principle which induces him to write, would also induce him to write in such a manner as to be *generally understood*.

The text is *Judg. v. 23*. "They came not to the help of the Lord, to the help of the Lord against the mighty." In the commencement of the discourse the author most ably and philosophically demonstrates how "mighty" must be the influence which the Hindoo system of idolatry exerts over its votaries, from its conformity to the corrupt propensities of the human heart, from its direct hold upon the senses, from its venerable antiquity, and from the example of the multitudes who profess it; he then meets those objections which most commonly arise in the mind of one who is solicited to come forward and oppose this formidable array of "moral evil," and concludes by presenting those considerations which should impel us to powerful exertion, especially at the present time.

Our limits forbid us to extract more than one or two passages

from this masterly discourse. Every Christian, we are confident, must admire the following remarks upon the subject of party spirit. pp. 70, 71.

“If the christian communities, most liable to feelings of competition, were asked in what character they conceive themselves to stand the most prominently forward before the world, as practically verifying the exalted, beneficent, expansive spirit of their religion, it is not improbable they would say, it is as conspirers to extend heavenly light and liberty over the heathen world. But if so, how justly we may urge it upon them to beware of degrading this the most magnificent form in which their profession is displayed, by associating with it littlenesses which may make it almost ridiculous. Surely, in thus going forth against the powers of darkness, they would not be found stickling and stipulating that the grand banner of the cause should be surmounted with some petty label of a particular denomination. Such mortals, had they been in the emigration from Egypt, would have been incessantly and jealously busy about the relative proximities of the tribes to the cloudy pillar. A shrewd irreligious looker-on, who cares for none of our sects, nor for this our common object, might indulge his malicious gaiety in saying, All this bustling activity of consultation, and oratory, and subscription, and travelling, is to go to the account, as you will have it, of a fervent zeal for christianity; what a large share of this costly trouble I should nevertheless be sure to save you, if I could just apply a quenching substance to so much of this pious heat as consists of sectarian ambition and rivalry.

We cannot too strongly insist again, that a sense of dignity should spurn these inglorious competitions from the sections of the advanced camp against the grand enemy. *Here*, at all events, the parties should acknowledge the Truce of God. If they have, and must have, jealousies too sacred to be extinguished, let their indulgence be reserved for occasions and scenes in which they are not assuming the lofty attitude of a war against the gods. But the great matter, after all, is to be solemnly intent on the object itself, on the good to be done, compared with which, the denomination of the instrument will ap-

pear a circumstance vastly trivial. Let all the promoters of these good works be in this state of mind, and the modes in which the evil spirit in question might display itself will be things of imagination or of history. For then we shall never see a disposition to discountenance a design on account of its originating with an alien sect, rather than to favour it for its intrinsic excellence; nor an eager insisting on points of precedence; nor a systematic practice of representing the operations of our own sect at their highest amount of ability and effect, and those of another at their lowest: nor the studied silence of vexed jealousy, which is thinking all the while of what it cannot endure to name; nor that laboured exaggeration of our own magnitude and achievements which most plainly tells *what* that jealousy is thinking of; nor that manner of hearing of marked and opportune advantages occurring to undertakings of another sect which betrays that a story of disasters would have been more welcome; nor under-hand contrivances for assuming the envied merit of something accomplished and never boasted of by another sect; nor excitements to exertion expressly on the ground of invidious rivalry, rather than christian emulation; nor casual defects of courtesy interpreted wilfully into intentional hostility, just to give a colour of justice to actual hostility on our part, for which we were prepared, and but watching for a pretext; nor management and misrepresentation to trepan to our party auxiliary means which might have been intended for theirs.”

The following eloquent exposition is found in his remarks upon the love of money. p. 74.

“But perhaps he thinks his motive regards the prospects of his family. Perhaps he has a favourite or an only son, for whom he destines, with the rest of his treasure, that portion which God is demanding. In due time that son will be put in possession by his father's death, and will be so much the richer for that portion. That this wealth will remain long in his hands, a prosperous and undiminished possession, is not perhaps very probable when we recollect what has been seen of the heirs of misers. But let us suppose that it will, and suppose too, that this son will be a man of sensibility and deep reflection. Then, his property will often remind him of his

departed father. And with what emotions? This, he will say to himself, was my father's god. He did, indeed, think much of me, and of securing for me an advantageous condition in life; and I am not ungrateful for his cares. He professed also not to be unconcerned for the interests of his own soul, and the cause of the Saviour of the world. But alas! it presses on me with irresistible evidence, that the love of money had a power in his heart predominant over all other interests. It cannot be effaced from my memory that I have often observed the strong marks of repugnance and impatience, an ingenuity of evasion, an acuteness to discover or invent objections to the matter proposed to him, however high its claims, if those claims sought to touch his money, which he contemplated,

and guarded, and augmented, with a devotedness of soul quite religious. But whither can a soul be gone that had such a religion? Would he that acquired, and guarded even against the demands of God, these possessions for me, and who is thinking of them now as certainly as I am thinking of them; oh, would he, if he could speak to me while I am pleasing myself that they are mine, tell me that they are the price of my father's soul?"

After giving such extracts as these—and they are a fair specimen of the train of thought which runs through the sermon, it will be unnecessary to say, that it cannot be too extensively nor too repeatedly read.

Missionary Intelligence.

AMERICAN BAPTIST FOREIGN MISSION.

LETTER FROM MR. JUDSON TO DR.
BALDWIN.

Rangoon, Feb. 6, 1822.

Rev. and dear Sir,

I have baptized one man only, since I last wrote you; nor are there any others, at present, who are preparing to come forward. The last prosecution of our most distinguished disciple, Moungh Shwa-gnong, which took place in September last, and terminated in his being obliged to flee for his life, struck a fatal blow to all religious inquiry. Since that time, I have confined myself almost entirely to translating. About half the New-Testament is now finished, and I am desirous of finishing the whole, if possible, before making any further missionary movement. When that work is disposed of, I expect to feel more free to go forth and encounter the hazards, which may attend an open and extensive de-

claration of the gospel. I am fully persuaded, that the way will soon be opened for the introduction and establishment of true religion in this country. Difficulties may obstruct, delays may intervene, the faith of missionaries and their supporters may be severely tried; but at the right time, the time marked out from all eternity, the Lord will appear in his glory.

Brother Price arrived here in December; and brother Hough in January following. I believe it is the desire of us all to live and die among the Burmans. Brother Colman remains in the Chittagong district, and has a prospect of great usefulness among the Arrakanese. Mrs. J. has embarked for England, instead of America, in consequence of obtaining a passage gratis.

Most faithfully and

affectionately yours,

A. JUDSON, Jr.

INTERESTING LETTER FROM MRS. COLMAN, TO A FRIEND IN BOSTON.

Cox's Bazar, Dec. 1, 1821.

My dear Mrs. S.

We arrived at this place on Nov. 12th, after a delightfully pleasant sail of three days. On our passage we saw many Arrakanese villages which together with the immense number of cottages that were presented to our view, on approaching Cox's Bazar, produced a happy association of ideas. We were confirmed in the belief that this is an important field for missionary exertion, and our hearts were gladdened with the idea of again mingling with the heathen, and with the fond hope that we might be instrumental of imparting to them the blessings of the gospel.

Previous to our departure from Chittagong, we were treated with much attention and kindness by the European inhabitants, several of whom seemed to take a lively interest in the establishment we were about to form. The Judge and his lady were particularly kind and polite. He assured Mr. C. that he had not the slightest objection to our residing at Cox's Bazar, but manifested much solicitude lest we should find the climate unhealthy. He promised to send orders to the chief native officer of that part of the district, that we should not be molested, observing that this would greatly smooth the way before us. Thus during our short residence in Chittagong, we experienced many mercies. The hand of God was visible in removing obstacles out of our way, and so plain were his dealings towards us, that we had no hesitancy in regard to the path of duty. Indeed we felt that nothing was wanting to complete our happiness, but to obtain a thorough knowledge of the language, and

to see the Holy Spirit descending upon those among whom we expected to reside. But we little anticipated the trials that awaited us. Our heavenly Father, however, saw that they were necessary to humble us, and to lead us to place our dependence entirely on Him. The great adversary of souls perceived that our object in coming to this place aimed at the destruction of his kingdom, and he therefore excited his emissaries to expel us from his long possessed dominions. He commissioned one of his faithful servants, a Boodhist priest from Ceylon, who was here merely on a visit, to execute his designs. Although the period that he was to remain here had expired, yet hearing that an English teacher was coming to this place in order to build a house, and to preach a new religion, he awaited our arrival for the sole purpose of rendering the attempt abortive. He and all those who live in a similar monastick manner, are distinguished by wearing a yellow cloth, and supported by the offerings of the people. They are considered objects of worship, and consequently the influence which they possess over the minds of the people is almost unlimited. Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats. The teacher who has for some months past given evidence of being a real christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob consisting of several hundred people surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed prom-

ise, "As thy day is so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart. The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language, accused the officer of entering into friendship with Mr. C. when he had accompanied them to assist in our expulsion. Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness.

But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand. We had seen so much of his goodness in preparing the way for us to come hither, that we could not but believe we should be continued, and have the happiness of seeing the cause of the dear Redeemer firmly established in this land of spiritual darkness.

One circumstance was particularly trying to us. We had calculated that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death; and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom we had hired on our first arrival became so alarmed that he begged we would discharge him.

By some means the order which the Magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented. However, on the 21st of Nov. just nine days after our arrival, to our great relief and joy it was received. It was very satisfactory, and produced a happy effect. In the course of a few days another very severe order was issued, accompanied by a polite and obliging letter from the Judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the Bun-

galow, and expect it will be completed in the course of twenty days.

Thus you perceive, my dear Mrs. S. that we have renewed occasion to erect our Ebenezer, and to say, "Hitherto the Lord has helped us." When we reflect on his goodness towards us since we left our native country, and the repeated dangers from which he has preserved us, what reason have we to love him, and to devote ourselves exclusively to his service! We cannot express to our friends how much we consider ourselves obliged to the Magistrate. It is owing in a great measure to his kindness that we obtained a license from the General Government, and it is doubtful whether we could even now live among this people were it not for the decisive steps which he has taken in our behalf. In addition to the kind letter containing assurances of future protection, he has had the goodness to furnish us with a native officer who is to be in constant attendance, and to render us any assistance that is requisite.

Feb. 7, 1822. I intended, my dear Mrs. S. to have completed this communication much before the present time; but since writing the above, I have scarcely had an uninterrupted half hour to myself. The circumstance of a foreigner and his wife coming to reside at this place, is, of course, a great novelty, and our being already able to converse considerably in the Arrakanese language, is a greater novelty still. The mere report of this has induced many to come in order to satisfy themselves of its truth. The majority of our company have been women, who have seldom, if ever, seen a foreign female before. Although prompted by mere curiosity, yet I have hitherto encouraged their visits, as they afford me an excellent

opportunity of improving myself in the conversational part of the language, and I cannot but anticipate with much satisfaction the period when I shall be able to converse with them on religious subjects.

The Arrakanese females are exceedingly low in the scale of intellectual improvement. They are entirely destitute of a knowledge of letters, of needle work, or of any of those employments which afford pleasure or profit to every class of females in christian lands. Their time is principally occupied in performing the most menial services, and their conversation is confined to the most trifling and insignificant subjects. They are held in the lowest estimation by the men, and prejudices of the strongest kind exist against their education. There are two women in the place who can read a very little, but with this exception there is not one from the highest to the lowest, who knows a single letter of their alphabet. The sons of a few of the richest of the Arrakanese are instructed by the priests. But the females, alas! are held fast in the chains of ignorance, learning being considered too sacred for their polluted touch. As long as they remain in this degraded state, it will be extremely difficult to convey religious instruction to their minds, to convince them of the necessity of an atonement, and of faith in Jesus Christ.

I will assure you, my dear Mrs. S. that while witnessing their deplorable condition our compassion has been awakened, and we feel an earnest desire that something should be done for their benefit. We have lately taken into consideration the plan of establishing a charity school. Although we feel fully sensible that the preaching of the Word is the grand instrument appointed by our Lord

for the conversion of men, yet no doubt can be entertained but that through the medium of schools the moral condition of the Arrakanese may be much improved. We rejoice that we are now sufficiently settled to allow of our attending to this object, and that we have a prospect of seeing our desires in some measure accomplished. We have already engaged a native master. Two children also have been obtained whose parents are willing we should instruct and support them until they have obtained a suitable education. As however there is no appropriation made for such an object, we have determined on supporting them ourselves until we hear from our American friends. Besides these children we are likely to procure five or six others who will be supported by their parents. With these few we shall be able to make a beginning, and there is little doubt but that in time a large number of scholars may be obtained could a fund be raised for their entire support.

The Arrakanese are generally poor, and would be unable to make any provision for the education of their children. Indeed they consider such an object too unimportant, too trifling to contribute any thing towards its support. We feel particularly desirous of affording instruction to the Arrakanese females, since they are cut off from *every* opportunity of acquiring it among their own countrymen; but as such strong prejudices exist against their education, we shall take both girls and boys. Of the latter description are the two charity children now engaged. The superintendence of the school will be my department, which, with the assistance of a native master. I shall esteem a delightful task. But to carry our plan into full execution it will be necessary to receive encourage-

ment and support from our American friends. We calculate that the monthly expense of each child will be 1 dollar. The wages of a master will amount to four dollars pr. month, and that of a female cook, two dollars pr month.

Would it not, my dear Mrs. S. be pleasing to have a few female societies formed for the purpose of supporting the charity school at Cox's Bazar? Who that has lived in a christian land, and known the value of the blessings which result from education, can be indifferent to the ignorance and degradation of these females? Who can reflect on their deplorable situation, without emotions of the tenderest nature? Some of them possess fine, intelligent countenances, and are blest with minds capable of the highest cultivation. And although their views are now contracted, their manners unpolished, and their tempers fierce, yet how effectually would a good education alter them! How would it elevate their views, refine their manners, and sweeten their tempers! And may we not hope that a religious education would be the means of leading some of them to an experimental acquaintance with the blessed Saviour? A knowledge of the art of reading will enable them to search the Bible for themselves; and who knows but that while thus employed, some of them may be convinced of its divine origin, may be redeemed from the defilement of sin, and be fitted for the pure happiness of the celestial state.

But I must close my letter by requesting the favour of an early communication from you. Mr. Colman desires me to offer you his sincere regards, and also joins me in respectful remembrance to Mr. S. Allow me to add, that I remain,

Very sincerely yours,
E. M. COLMAN,

MRS. JUDSON'S ARRIVAL IN BOSTON.

Our readers have already been informed that ill health rendered it necessary for Mrs. J. to leave the scene of her arduous and valuable labours in Burmah. We are happy to state, that her voyage to Europe, and from thence to America, has been attended with very salutary effects. She arrived in Boston on the 11th of October, in apparently good health. After passing the winter among her relatives and friends, she expects to embark for Asia early in the spring, that she may consecrate her life to the conversion of the Burmans

We trust this visit to her native country will not only be the means of personal benefit to Mrs. J. but also of exciting a more general and active interest in favour of Missionary efforts. We persuade ourselves that a description of the ignorant and degraded condition of the inhabitants of India, from one who has been an eye-witness, will awaken sympathies to which some have yet been strangers, and leave a deeper impression on the minds of Christians, that they have yet much to do for the poor, perishing heathen.

DOMESTIC DEPARTMENT
OF THE BOARD.

Cherokee Mission.

EXTRACT OF A LETTER FROM THE
REV. MR. ROBERTS TO THE COR.
SECRETARY.

Valley Towns, Aug. 14, 1822.

Rev. and dear Sir,

The school is still increasing; two fresh scholars came last week, a poor lame girl and her brother, from a distance of fifty miles.

Our crop of corn consisting of 70 acres or more, is very good. I received a letter a few days ago from Mr. Oliver Stevens, Sunbury, Liberty county, Geo. stating that the friends of missions in that place, had sent a box of clothing for these poor children. He mentions that a considerable interest is excited in that part of the country, for the needy at this station, by means of letters published in the Luminary. This letter was like cold water to our thirsty souls, being assured that these good people, who thus think of the children under our care, think of us at the throne of grace.

About two months ago we commenced another school at the town of Nottle, 16 miles from this place, where I have been in the habit of preaching once a month, and I trust not in vain. There are 40 or 50 in this town, that understand English, some whites, and some part breed, many of whom seem to hear for eternity.

They are very desirous of having a local school, and are willing to contribute corn and meal, &c. towards supporting a teacher: and they are about building a house to answer the double purpose of worship and school. May the Lord bless their undertaking.

We are now engaged in translating the Philadelphia Sunday-school spelling book, and if health be spared, we hope to have it ready for the press in six weeks. As this excellent book contains nothing but the pure word of God, we may reasonably hope that the same divine blessings which followed its progress thro' cities and villages, inhabited by the whites, will not be withholden from the humbler dwellers of the cabins and wigwams.

Some of the boys who have been here for a long time trying

to learn English, without understanding what they read, became discouraged, went away, and we see them no more. Others seemed to hang on between hope and despair. These, of late, begin to study their own language, and some of them, in the short period of two or three weeks, can, to their great joy, read what they understand.

If it should meet the approbation of the Board, I intend going to Washington this fall, to get our spelling book published. I hope the object can be accomplished without any expense to the Board. [Lum.]

FORT WAYNE MISSION.

The Board of Managers of the General Convention have now under their patronage, besides brother M'Coy, Rev. Mr. Sears and wife, from New-York, and Mr. Giles Jackson and family. It is hoped Mr. Sears has reached Fort Wayne, and commenced his missionary labours. Mr. Jackson, from the Concord Baptist church, Stapleton, Ohio, by trade a blacksmith, has opened his shop, and entered on his useful services. The Board has lately received as an addition to that station, Mr. Johnston Lykins. He has for some time been a teacher there. Lately he has been baptized by Mr. M'Coy, and promises to become highly useful in the management of the school. Mr. M'Coy is much pleased with his talents, his ardour for usefulness, and his exemplary conduct.

Extracts from the Journal of the Rev. Mr. M'Coy.

March 4th.—For a while the school has been suspended for want of an assistant teacher. Have recommenced it to-day.

Mr. Kircheval, sub-agent of Indian affairs, who nobly encourages the Indians to adopt habits of industry, has just returned from a visit to Massassinaway. A band of Miamies at the Forks of the Wabash, having already hired the fencing of a large field, and the erecting of one house, have declared their determination to persevere, and to build six more houses, that is, one for each family. This party draws \$800 annuity. They propose giving \$600 of the aforementioned sum for purposes of procuring cattle, hogs, farming utensils, &c. and of improving their lands. Others of the Miamies are doing likewise.

April 4th.—Had an interview with Charley, a Miami chief, stated to him my intention not to carry the Miami children in our school, into the country of the Putawatomes, as had been reported. That I had repeatedly told them I wished to do them good, and would teach their children gratis, and that I was in the same mind still. That I designed to have a school specially for his nation, and would locate it at any place they might choose. That I was very glad to hear of their improving their lands, and purchasing stock, and that they were now on the road to happiness.

Accompanied by the agent, I took him into the school, and to see our loom. He then replied:

“Father, you spoke to me just now as we were seated on the grass. A good man’s words are always true, whether we hear them on the ground or in a house. You have now brought me into your house, and I see with my own eyes that your words are true. I see that of which I had only heard before. I see the children here in school doing well, and learning that which

will make them respectable, and will be of great benefit to them. I have two children whom I will bring to the school as soon as I shall have planted corn, and I will encourage my people to come into these measures."

Charley is one of the Massasina way band, who are determined to adopt the habits of civilized life, notwithstanding the opposition of many idle worthless fellows of that place. He has left the village, and settled some miles off, where he intends making a farm, and he is now here making arrangements for hiring men to make him a fence, and for procuring farming utensils. He assures me that many of his people are determined to make plantations.

Sunday, April 14.—To-day four of our children, who have been absent through the winter, returned in wretched case. They informed me that their grandmother, a very old Putawatomie woman, was lying at a camp a little distance from our house, at the point of death. Soon after two of her grandsons announced her death, and requested assistance in burying her, saying, they "had nothing with which to make a hole in the ground" They were very thankful to me for granting their request. My wife and I walked to the camp, where we found the corpse lying on the ground wrapped in an old blanket. By the colour of the grass underneath, we could discover that the old woman had lain in this position several days previous to her decease. It had been raining and sometimes snowing for several days, and the earth was very full of water, to all which she had been exposed, without having even a tent cloth or a piece of bark for a shelter. The few rags which had served for clothes were filthy in the ex-

treme, and under and about her were vermin as might be seen about a dead body that had lain some days on the earth. The sight was shocking! What insensibility and depravity must her children have possessed, who had been lounging around their mother in this wretched predicament! The whole company exhibited a scene of poverty, wretchedness and wickedness, almost unparalleled, except among the Indians. Near the corpse were a man and two women drunk. Others were but little better. A few were sober, and looked solemn. All were destitute of any shelter, except a piece of a tent cloth which partially covered two or three of them. Notwithstanding the wind blew cold, they had not as much fire as would have heated a gallon of water, had it been placed over it in a vessel. All their clothing, bedding, cooking vessels, or property of whatever description, would not have constituted a back load for one of them. The only particle of food I could discover about the encampment, was a piece of a dog which they had butchered in the morning, which was hanging on the limb of a tree. They had not skinned the animal, but had thrown him into the fire and singed off the hair. For our own comfort, we gathered a few sticks and kindled a fire. At my request one of them showed me where they wished the dead body to be buried, and I had the grave prepared. In order to convey the corpse to the grave, they placed it on a pole extending a little beyond the head and the feet, and with thongs tied it fast to the pole in several places. A short pole was then placed across the stomach, between the body and the first pole; four men then took hold, one at each end

of the poles, and thus conveyed this wretched female to the place of interment.

When she was placed in the grave, one of them laid a piece of tobacco at her head, and addressed the deceased in the following words :

“Grandmother, you have lived long enough, you have now died and left all your children.

“Grandmother, I give you a piece of tobacco to smoke, that you may rest quietly in your grave, and not disturb us who are alive. This is all I have to give you. We will all smoke for you. Our father (alluding to

myself) will take care of your grandchildren.

“Grandmother, I now bid you farewell.”

When the grave was filled, they kindled a fire at the head, and another at the feet, after which they all retired to the camp, in order to conclude the funeral by smoking, and drinking whiskey. I detail only a few occurrences of this kind as illustrative of the situation of these Indians in general, among whom we live. They are miserable in this world, and what must be their condition in the next!

[*ib.*

Religious Intelligence.

LETTER FROM A GENTLEMAN IN RUSSIA, TO THE REV. DR BALDWIN.
St. Petersburg, May 31, 1822.

Dear Sir,

Your truly welcome letter of the third ult I have received, with the pamphlets and newspapers, through the kindness of Mr Hiler. The contents of your letter are so interesting, that I have been applied to for extracts, that it may be published; which I have permitted under the condition of mentioning no names. I have even sent a copy to the pious Secretary of the Russian Bible Society, his Excellency Basile Papof, and Drs. Patterson, Henderson and Pinkerton, and our evangelical pastor, Mr Knell, who are delighted with the success that attends the blessed cause of our dear Lord and Saviour in the United States of America.

I have the pleasure to inform you that we have had lately a very satisfactory meeting of the Committee of the Russian Bible Society, held as usual at the Hotel of its President, Prince Alexander Galitzin, at which were present 7 Russian prelates, viz. 2 metropolitans, 2 archbishops, and 3 bishops; also 2 Catholic prelates, of which one is a metropolitan, and one an archbishop.

After the communication was read of there being already printed, and nearly disposed of, 20 000 New-Testaments complete in Russian, 7000 Polish Catholic Bibles, 3000 Finnish New-Testaments, the resolution was passed, that there shall be printed

this year 40,000 New-Testaments, Russian, and 80,000 Psalms, Russian.

A letter was then read from the British and Foreign Bible Society, begging the Russian Foreign Bible Society to accept a present of £ 2000 sterling; then it was made known that the great and good Emperor had graciously granted the Tauride Palace for the commemoration of the Ninth Anniversary. Our income last year was 390,000 rubles—expenditure 366,000. 73,000 copies of the scriptures were distributed last year in 24 different languages. The number of copies printed last year in the different languages was 61,000.

Mr. Hiler will deliver you the gospels of St. Matthew and St John in the Mongolian language. A young Mongolian Prince is now here, has learnt the Russian, and is going on with the other translations. I have often discoursed with him, and with astonishment at the progress his mind has made in the great truths of the Gospel. When his king (who by mere chance had heard of this blessed doctrine) had made up his mind to send two of his Princes to Petersburg, the Scotch Mission had that country at the same time in view, and wanted Missionaries. We certainly live in wonderful times. The young Prince has changed his dress, and has cast away his idols that he brought with him. May the time be at hand when all the idols in the world may be cast to the moles and the bats. The Sultan Ca-

tagery Krimgorie is now at the Caucasus for the conversion of the Tartars.

May our blessed Lord preserve you, my dear friend, and grant you a most abundant harvest.

Your affectionate friend,

J. V.

NEW HAMPSHIRE BAPTIST DOMESTIC MISSIONARY SOCIETY.

This Society held its third Anniversary in Salisbury, at the Rev. Otis Robinson's Meeting-house, the 26th of June. Rev. Mr. Keely, of Haverhill, (Mass.) delivered an interesting and impressive discourse at 9 o'clock, A. M. founded on Matt xiii. 33 "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." After the discourse, a full and lucid Report of the doings of the Board the past year was read by Rev. C O Kimball, Secretary of the Society. Of the interest excited in the minds of the audience by this Report, it is unnecessary that we now speak, as the Report will soon be before the public.

On motion of Rev. M. Bolles, of Milford, seconded by Rev. Mr. Keely, of Haverhill, it was *Voted*, That the Report be accepted and printed. The Treasurer's Report was then read; and on motion of Rev. Mr. Gibson, of Goffstown, seconded by Rev. L. Bolles, of Salem, *Voted*, That the Report be accepted and printed in connection with the Secretary's Report.

On motion of Rev. Mr. Ames, of Sutton, seconded by Rev. Mr. Stone, of New-Boston, *Voted*, That the thanks of this Society be presented to the several benevolent Societies and individuals who have contributed to aid its missionary exertions.

On motion of Dea. Severus, of Salisbury, seconded by Rev. Mr. Pilsbury, of Hebron, *Voted*, that the thanks of this Society be presented to its officers for their disinterested and faithful labours during the past year. The above motions were accompanied with appropriate and interesting remarks, highly gratifying to the audience.

The following gentlemen were elected officers for the ensuing year.

Rev. Otis Robinson, *President*.
 Rev. Ferdinand Ellis, *V President*.
 Rev. C O Kimball, *Secretary*.
 Dea. William Cole, *Treasurer*.

Trustees Rev. Messrs. M. Bolles, William Taylor, Henry Veazey, Phineas Richardson, John Crocket, Stephen Pilsbury, Isaiah Stone, and Nathan Ames

At 3 o'clock, P. M. Rev. Mr. Veazey, of Bow, preached the Anniversary Sermon from Neh ii 18. "So they strengthened their hands for this good work." The sermon was appropriate and solemn. After the sermon a collection was taken to aid the operations of the Society.

At 6 o'clock, (evening) the new Board met, and appointed Rev. Isaiah Stone their agent for six months, to solicit subscriptions and donations in aid of the funds of the Society. He is hereby recommended to the patronage of a liberal public.

THE EIGHTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE BAPTIST EDUCATION SOCIETY OF MASSACHUSETTS.—SEPT. 1822.

THE establishment of societies for the benefit of the christian ministry is among the most important and useful charities of the day. Since it has pleased God to inform us, that "faith comes by hearing," it is necessary that the gospel be preached. It is not the wants of churches already planted that we are to contemplate, nor the wants of remote settlements in our own country where there are no churches: but the wants of the *whole world*, that should engage the attention of every christian. The number of souls which we may hope are reconciled to God, is so small, as to be almost lost in the vast multitudes which people the earth. From five to six hundred millions of immortal beings are probably living on the earth, who never heard of the gospel. Must these souls be taught the way of salvation before they can be saved? and is the increase of ministers to preach the gospel, to continue as slow as it has hitherto? If so, how many millions of them will die in their sins before the glad tidings of peace and

pardon can reach them? Let not possibilities with God induce our apathy. We know that God could convert them all in a year, or a day, if he pleased. But must Omnipotence forever work miracles to gratify our sluggishness and unfaithfulness? No: he wrought miracles, as long as miracles were necessary. Now, he has provided means adapted to the end to be accomplished. He says to his servants, "Go ye into all the world, and preach the gospel to every creature." This commission can be complied with only by an increase of ministers, sufficient to supply the world with the stated preaching of the gospel. Are we to expect the present deficiency of ministers to be miraculously supplied? No: except that be miraculous, which shall impress the christian world deeply with its importance; and the hearts of very many of the sons of Zion who shall say, "Here am I, send me." "The Lord will give the word, and great shall be the company of them who shall publish it." This company of preachers will, doubtless, be excited to their work, by the facilities which the church will afford them; and by their instrumentality, the march of truth and knowledge will as far exceed their present degree, as the present exceeds that of the Reformation. Every society, which is fitted to advance these objects, may be considered as a part of the great plan designed to emancipate the world and usher in the millennium. Societies to aid young men, called of God to the sacred ministry, are not of inferior rank. By their means those, who are to become pastors, must obtain knowledge, without which, it cannot be expected the "flock" can be "fed." Those who are to become missionaries to the heathen have no less need of knowledge. Their first work

upon missionary ground, is, to acquire a new language. It is a just cause for gratitude to God, that we are permitted to bear a part in this benevolent and important work.

In reviewing the year which has now closed upon us, we may hope that our labours have not been in vain. Some circumstances have been calculated to encourage, and give a new spring to endeavours. Within the past year twenty-one young men have received assistance from this Society. Four of these have finished their studies; one has been transferred to another society; and one has returned home, sick. The present number of beneficiaries is fifteen: twelve of whom are studying in Waterville College, two in Brown University, and one in the Institution at Amherst.

The state of our funds you will learn from the Treasurer's Report. But we may remark, that at the close of the last year a balance stood against the society: Yet presuming on the continued exertions of friends, and the "good hand of our God," we ventured to continue, and even to increase the number of beneficiaries. Nor have our expectations been disappointed. Your Committee have come into possession of a part of the bequest of the late John Cornish, Esq. which he was pleased to designate for education purposes. As Providence has thus smiled upon us, we shall be happy to receive under our patronage, an additional number of young men, whose *substantial piety* and *promising talents* for the christian ministry, shall warrant our approving and supporting them. We would here suggest to the *churches*, the necessity of exercising much care and judgment before they approve and license those who may apply for their approbation to enter into the solemn and important office of the gospel ministry.

Let not the suggestion that our means have been enlarged, induce a neglect on the part of auxiliary Societies and Churches. They are small, when compared with the object to be obtained. Many of our churches are destitute of pastors, and remote parts of the country are wholly destitute of the preached gospel. Before the "bread of life" can be furnished to these destitute churches and people, preachers must be raised up among the churches, and furnished with such literary and biblical knowledge as will make them acceptable and useful preachers. To preserve in constant succession efforts of this kind, and to enlarge them as the exigencies of the church and of mankind may demand, new plans must be devised, and new exertions made to carry them into effect.

Within the past year, the public eye has witnessed the rise of a large College in the capital of the nation, erected upon a broad scale, and which promises much literary usefulness and ornament, particularly to the southern and western States. The Literary and Theological Institution at Waterville has assumed the character of a College, and by the generous donations and subscriptions of individuals, has been enabled to appoint a president and an additional professor, who will give weight and character to the institution. At its first Commencement, which occurred but a few weeks since, four young men, having finished their studies, left the College, and five entered. This College we consider highly important to this part of the country, particularly to the State of Maine; and we sincerely hope it will continue to receive a portion of the benefactions of a generous and christian public.

We only add, that your committee have had under considera-

tion, the expediency of establishing an institution in the vicinity of the city of Boston, which should be devoted to the benefit of students, designed for the christian ministry, of our own denomination; and where such courses of studies might be pursued as the age and circumstances of each student should require. Believing this an object of much importance, it is earnestly wished that wealthy and generous individuals may consider it, and make such donations and bequests, as may soon warrant the execution of the design.

N. W. WILLIAMS, Sec'y.

Monies received by the Treasurer of the Executive Committee from Nov. 1, 1821, to Nov. 1, 1822.

Nov. 7. By donation from Mrs. Hannah Page, pr. Dr. Baldwin, - - - - -	50,00
27. From Female Friend, - - - - -	1,00
Dec. 3. From Wesley Harmon, Esq. - - - - -	3,00
1822. Feb. 3. From Femals of the 1st Bap. Ch. and Soc. Boston, pr. Mr. Wayland, - - - - -	17,00
By amount received from March to July, (exclusive of Mr. Cornish's legacy,) as pr. Mag. for Sept. - - - - -	1389,69
Sept. 18. From Salem Fem. Juvenile Ed. Soc. - - - - -	14,03
Salem Church and Society, - - - - -	50,00
Lynn Female Cent Society, - - - - -	15,22
Rowley Female Cent Society, - - - - -	3,00
Rowley Church and Society, - - - - -	7,31
African Baptist Church in Boston, - - - - -	8,65
Newton Baptist Church, - - - - -	5,00
Malden Bap. Ch. and Soc. - - - - -	8,27
Female Friend, Newburyport, - - - - -	1,00
Bap. Benev. Soc. do. - - - - -	10,42
Bap. Fem. Ben. So. do. - - - - -	9,50
Marblehead Bap. Fem. Ed. Soc. - - - - -	2,12
Dunstable Bap. Fem. Char. Soc. - - - - -	6,00
Roxbury Bap. Ch. and Soc. - - - - -	9,26
Methuen Baptist Church, - - - - -	3,45
Fem. Friend of Edu. pr. Rev. J. Elliot - - - - -	5,00
From a poor Widow, aged 67, being the avails of weaving, with her prayers that it may be blessed to some young man, pr. Rev. J. Elliot, - - - - -	6,00
Littleton Bap. Ch. and Soc. - - - - -	19,00
Female Mite Society, Littleton, - - - - -	12,00
Chelmsford Baptist Church, - - - - -	1,00
Mr. Kent, of Danvers, - - - - -	5,00
Baptist Ch. and Soc. Cambridge - - - - -	64,30
Dea. Smith, Medfield, - - - - -	1,00
Female Friend, do. - - - - -	1,00
Joshua Tucker, Gardner, - - - - -	2,50
Fem. Aux. Ed. Soc. of Newton and vicinity, - - - - -	25,33
Framingham Fem. Mite Society, - - - - -	17,74
Mrs. Yates, - - - - -	50
Framingham Bap. Ch. and Soc. - - - - -	10,20
Nathan Oliver, Waltham, - - - - -	5,00
Bap. Church and Society, Haverhill, - - - - -	9,87
Female Ed. Society, Haverhill, - - - - -	21,13
Salem Bap. Fem. Ed. Society, - - - - -	61,33
Mrs. Convers, Woburn, - - - - -	1,00
Third Bap. Ch. and Soc. Boston, - - - - -	60,00
Mr. Wesley Harmon, Haverhill, - - - - -	5,00
Second Bap. Ch. and Soc. Boston, - - - - -	30,00
Bap. Fem. Ed. Soc. Boston, - - - - -	70,00
Oct. 3. By dividend of Stock, - - - - -	123,65
do. State Bank, - - - - -	102,00
do. interest on note, - - - - -	11,12
By amount received at the Boston Bap. Assoc. over the amount specified, - - - - -	1,09
Oct. 17. By cash, interest on note, - - - - -	46,80

2332,47

E. Lincoln, Treas.

YOUNG MEN'S BAPTIST EDUCATION
SOCIETY, OF PROVIDENCE (R.I.)

We are happy to inform our readers, that a number of young gentlemen assembled at the First Baptist meeting-house in Providence, September 26, 1822, and organized themselves as a Society for the support of this object.

Officers chosen.

Rev. Henry Jackson, *President*—Edward Seagrave, *Vice President*—Isaac Davis, *Secretary*—Hugh H. Brown, *Treasurer*.—Together with seven Directors.

EVANGELICAL TRACT SOCIETY.

The Treasurer with pleasure acknowledges the receipt of ten dollars from the Hopkinton Baptist Female Missionary Mite Society, to constitute Rev. Michael Carleton a Life-member of the Evangelical Tract Society. He has also received from

Ward Jackson, Boston, 10,00
Heman Lincoln, do, 10,00
to constitute them Life-members.

JUVENILE TRACT SOCIETY OF NEW
YORK.

Extract from the First Annual Report of the "Oliver-street Juvenile Auxiliary Religious Tract Society."

"Beloved Friends, Since our organization in May last until the present time, the amount of money collected from subscribers, is 91 dollars and 10 cents, exclusive of sundry donations, amounting to 11 dollars and 73 cents, a good proportion of which was collected from Sabbath Schools. We also gratefully acknowledge the receipt of several donations of Tracts from the Rev. John Stanford, and a donation of Tracts from Mr T. Purser, which he brought from England.

Of the Tracts which have been gratuitously distributed, your Committee has had the pleasure of being informed by a minister of the cross, that one single Tract had been the instrument in the hand of God of apparently producing the conversion of three or four persons. If the conver-

sion of one soul surpasses the value of the whole world, is not the conversion of three or four a sufficient recompense for our exertions, either past, present, or future?

Your Society at present consists of about two hundred and seventy members

The Committee submit this Report with joy; and hope, if the Lord permit, there will be one yet more prosperous presented at the ensuing anniversary, detailing a more animating account of the progress of your Society—feeling an assurance that it is owned and blessed by the Father, Son, and Spirit, to whom we look for a blessing in this world, and in the world to come life everlasting."

THOMAS DEACON, *Sec'ry.*

New York, April 10, 1822.

BAPTIST MISSIONARY SOCIETY OF
MASSACHUSETTS.

Moneys received by the Treasurer.

Sept. 18, By Cash from H. H. Brown, Treasurer of the Warren Association, for 1821, - -	21,62
do. do. 1822, - -	31,59
Salem Female Cent Society, - - -	61,69
Rowley Female Cent Society, - - -	9,18
Malden Female Mite Society, - - -	24,00
Bap Church and Soc. Newburyport, - -	4,28
Polly Woodbury, Gloucester, - - -	1,00
Bap. Benevolent Soc. Newburyport, - -	7,17
Bap. Fem. Benev. Soc. do. - - -	1,62
Roxbury Bap. Church and Society, - -	7,00
Brethren and Friends at Nottingham West,	7,53
Mrs. Benjamin C. Grafton, West Cambridge,	
Mission Box, - - - - -	3,75
Baptist Congregation, Danvers - - -	5,00
Friends at Woburn, - - - - -	5,33
Lynn Female Cent Society, - - - -	15,22
Mission Box at Miss Doyle's, pr. Mrs. Baldwin, - - - - -	2,75
Phineas Haskell, Westboro' - - - -	3,00
Female Benev. Soc. of Newton and vicinity,	36,00
Cambridge Female Benevolent Society, -	77,00
Domestic Miss. Cent Soc. Haverhill, pr. Mrs. Smith, - - - - -	28,40
Mr. Wesley Harmon, Haverhill, - - -	5,00
Mr. Benj. Emerson 2d, do. - - - -	2,00
Rev. Benjamin C. Grafton, - - - - -	1,00
By Cash from a Female Friend, Hingham, Mass. the avails of a Saffron bed, - - - -	1,00
Collected in a Mission Box at Hingham, -	2,23
Oct. 3. From two Friends at Islesboro', (Me.)	5,00
A Friend, - - - - - do. - - - -	1,00
Two friends at Randolph, - - - - -	5,00
Dea. David Goodwin, Charlestown, - - -	0,00
Friends at West Farms, Northampton, -	20,00
Bap. Fem. Charitable Soc. do. - - - -	8,00
Mission box at Miss Patten's Millinery shop, Kennebunk, - - - - -	3,58
	412,36

Amounts contributed to Missionaries, and allowed in their accounts, viz.

Rev. Elisha Andrews, - - - - -	150,00
Rev. William Bentley, - - - - -	10,79
Rev. Benjamin Oviat, - - - - -	70,10

E. Lincoln, *Treas.*

BOSTON BAPTIST FOREIGN MISSION SOCIETY.

On Wednesday, the 9th of October, the Boston Baptist Foreign Mission Society held its annual meeting. The following persons were chosen officers.

- Thomas Baldwin, *President.*
- Joseph Grafton, *Vice Pres.*
- E. Lincoln, *Secretary.*
- D. Sharp, *Cor Secretary.*
- James Loring, *Treasurer.*

Trustees. Francis Wayland, Thomas Badger, Heman Lincoln, Jonathan Carleton, J. B. Jones, Wm. Gammell, John Sullivan

Amount received by the Treasurer from Oct. 1821, to Oct 1822.

1821.	Nov. 20.	From a friend, by Dr. Baldwin,	-	2,00
	22.	From the Bath Female Mite Soc. for For. Missions, by Dr. Baldwin,	-	11,00
		From Salisbury, (N. H.) Female Cent Soc. by Miss Clarissa Green, sec.	-	2,00
Dec. 12.		From the Female Mite Soc. in Dedham, by Mrs. Betsy Baker,	-	15,14
	21.	From the box kept in the Sabbath School in Randolph, for the edu. of heathen children in Burmah, by Rev. Mr. Dillaway,	-	1,87
	27.	From New Sharon, Fem. Soc. by Dr. Baldwin,	-	7,31
1822.	Jan. 18.	D. Beal, 2,00 Thomas Badger, 2,00 J. Carleton, 4,00 Matth. Crocker, 4,00 N. R. Cobb, 2,00 G. L. Freeman, 2,00 Jacob Hiler, 2,00 Calvin Haven, 2,00 John B. Jones, 2,00 Ward Jackson, 2,00 T. Kendall, 2,00 Stillman Lothrop, 2,00 I. Macomber, 2,00 A. T. Penniman, 2,00 A. H. Quincy, 2,00 J. C. Ran-ford, 2,00 J. Sullivan, 2,00 Amos Sumner, 2,00 Benj. True, 2,00 Robert Wilson, 4,00	-	6,00
Jan. 21.		From Emery Rice,	-	2,09
		From a friend near Boston, by Rev. Mr. Sharp, for Rev. Mr. M ^o Coy's Mission-ary Station amongst the Indians,	20,00	
		From a friend,	-	7,75
Feb. 11.		By cash collected from sundry persons in Boston, for Indian Miss. Station, occupied by Rev. Mr. M ^o Coy, and paid by Mr. Caswell,	-	56,00
Mar. 1.		From Dea. Shepard, of Salem, for Rev. Mr. M ^o Coy,	-	5,00
15.		From Hyannis, by Mr Samuel Chipman, Industrious Society in Boston, by Rev. Mr. Sharp,	-	20,00
		Mrs. Rose Anna Mason,	-	15,00
		Rev. Joseph Grafton, for Mr. M ^o Coy,	-	2,00
19.		Fem. Bap Soc. in Topsham, (Me.)	12,00	
		Fem. Soc. in Litchfield, do. } Burmah	17,15	
		From Martha Mitchell, do. }	1,00	
		Fem. Soc. in Fayette, do. }	2,50	
21.		Miss. Gurnsey, (Vt.) by Rev. Mr. Elliot, for Rev. Mr. M ^o Coy,	-	3,00
Apr. 15.		Bap. For. Miss. Soc. Cumberland county, Maine,	-	45,45
		Female Missionary Soc. in Jay, Maine,	-	7,70
		Friends of Missions in Jay, Maine,	-	4,63
		Female Missionary Soc. in Hebron, Maine,	-	9,36
		Bap. Fem. Miss. Soc. in town of Camber-land, Maine,	-	5,00
May 3.		From Mrs. Clough for Mr. M ^o Coy,	-	3,00
		Dea. John Partridge, Waterville, col-lected at Prayer meetings, for the trans-lations of the Bible,	-	6,00
17.		From a native of Scotland, for For. Miss. by Rev. D. Sharp,	-	12,00
23.		Nathan Aiden, Esq. Bridgewater,	-	5,00
28.		Sabbath School children of 3d Baptist Ch. by Rev. D. Sharp,	-	3,72

May 30.		From the Fem. Mite Soc. in Sandisfield, Berkshire, by Mrs. Cheaney Heath, Sec. 12,22	-	
		From Simeon Chamberlain, New-Rowley, for the Indians,	-	2,00
June 18.		From Miss Naomi Jeffers,	-	1,00
		From Eden Religious Benev. Soc. and col-lections at Monthly Concert, in Eden, 1 dollar for Fort Wayne, 3 dolls. for Foreign Missions,	-	4,00
20.		From sundry friends in Exeter, (N. H.) by Mr. John F. Moses,	-	5,75
25.		From two friends in Augusta, by Rev. Daniel Chessman,	-	1,12
July 5.		From the Ellsworth and Surry Bap. Fem. Cent Society by their Sec. Mrs. Jaue Austin,	-	19,00
		From Miss Alma Poinier, for Mrs. Judson,	-	3,00
20.		From Fem. Mite Soc. in Rumney,	-	1,50
		From Josiah Wheat, Groton,	-	4,00
		From Oliver Wright,	-	1,00
		From Thomas Berry 3d. Pittsfield,	-	3,00
		From two female friends in Sutton,	-	1,00
16.		From Mrs Mary Webber, and Mr. Lot Wheelright, Executors of the Last Will and Testament of Mr. Seth Webber, late of Boston,	-	1000,00
31.		From Mr. John Aiden, Ashfield, (Mass.) for education,	-	50,00
Aug. 31.		From the Danville Bap. Association, by Rev. John Clark,	-	10,00
		From the Mission box in Randolph,	-	4,41
Sept. 19.		From Bath Miss. Soc. by Mr. John Hovey,	-	9,52
17.		From collections taken in the Warren As-sociation, by Mr. H. H. Brown,	-	12,75
		From Dea. Luther Fay, Framingham, Western Mission,	-	1,00
		From Miss Louisa Fay, same object	-	3,50
Oct. 4.		From Hezekiah Prince, Esq. Treasurer of the Maine Bap. Auxiliary Soc. in aid of Foreign Missions,	-	100,00
		James Loring,	-	5,00
Oct. 9.		By Cash of Mr. Joshua Tucker,	-	2,50
		From a friend, amount saved by abstaining from spirituous liquors,	-	2,00
		Baptist Church and Society at Roxbury,	-	12,00
		Female Cent Society, Chelmsford,	-	11,00
		Bap. Ch. Lynn, for Western Indian Mission, collected at union prary meetings,	-	9,59
		Mission Box by Miss Perry, West Cambridge, for education of heathen children,	-	1,12
		E. Whitney, Royalston, for Western Ind. Miss. Mission Box, by Mrs. Train, Framingham, for Rangoon Mission,	-	2,00
		Haverhill Bap. For. Aux. Miss. Soc.	-	28,00
		Attleboro' Fem. Mite So. pr. Mary A. Cheever,	-	10,00
		Miss Nixens, Framingham,	-	2,00
		From Dea. Heman Lincoln,	-	5,00
		From E. Lincoln,	-	4,00
		From David Trull, Esq. Portland, Translation of Bible,	-	12,97
		From a number of children in Boston, for the school established at Cox's Bazar, Chittagong, By Rev. D. Sharp,	-	1,52
		From females of Litchfield church,	-	1,50
		From Mrs. Washburn, for Mr. M ^o Coy,	-	2,25
		Monthly collections in Hallowell,	-	2,00
		From Fayette Female Mite Society,	-	14,00
		From widow Norton,	-	3,50
			-	1713,96

For the Burman Mission.

From Fem. Mite Soc. In Leeds, by collection,	5,48
do. do. do. by subscription,	11,02
From Female Missionary Society, Litchfield,	15,25
From Mr. Harding Lumber,	3,50
From Mr. Samuel Fogg, Cornville,	1,00
From Mr. John Woodman, do.	2,00
From Female Donary Society, New-Sharon,	8,25

1757,46

James Loring, *Treas.*

REVIVAL IN SEDGWICK.

EXTRACT OF A LETTER FROM REV.
D. MERRILL TO ONE OF THE ED-
ITORS.

Sedgwick, June 4, 1822.

My dear Brother,

I have taken my pen to transmit to you a short account of a work of divine grace, which has been recently manifested among my people.

During the last fall and winter, some few of the church, at conferences, exhibited small tokens of quickening grace. Two of those without, as I have since learned, were the hopeful subjects of special influences. But the wind of the Spirit was not publicly visible, nor did the healing waters begin to flow, till past the middle of March. On the 16th, I was informed, by a lad from Bluehill Neck, that an apparent reformation was commencing there. I sent on an appointment by him, for a lecture on the next Wednesday. On Lord's day, March 17, I appointed a lecture to be attended on the 18th. in the easterly part of this town. Whilst going to the place appointed, my heart was musing, and something more than usual began to impress my mind. Before the meeting closed, there were strong indications, that the reforming Spirit was once more beginning to operate in Sedgwick. The next week we had four or five lectures, and the religious excitement spread with unusual rapidity. Before the week closed, several were hopefully delivered from the power of darkness, and rejoicing in hope of the glory of God. At this time, and for several succeeding weeks, the operations of the word and Spirit of God upon the people, appear to be, by nothing in nature more fitly represented, than by a strong and dense wind passing over, successively, the several parts of a large forest. For a space, I hoped that nature's forest would be levelled, and scarcely a tree remaining with roots sufficient to leave again. But the wind has greatly abated; and too many, it is feared, are left to be more fully prepared as fuel for the fire.

The work has been quick and powerful, without noise, and free from any organized opposition. For the people of this town, with few exceptions, admit the doctrine of *Free Grace*, and hold to the Baptism of Repentance, as the Lord's token of the forgiveness of sins, and as being the gospel way of putting on the christian profession,

by being buried with Christ in baptism. Whilst the power of God has been overshadowing us, and his grace been distilling—as the dew, or coming down like the gentle rain, a solemnity almost universal, has rested upon the people. Those whom God has set apart for himself, have manifested little or no distressing apprehension of the wrath of God, but a painful sense of their deserving it. Their hearts have, to their own view, appeared so hard, their guilt so great, their condemnation so just, that the doctrine of salvation by grace is, apparently, deeply fixed in their minds. Not unfrequently have they expressed a conviction of their being the chief of sinners; and in some few instances, many who knew them, would readily assert that their conviction was well founded. For, in one neighbourhood, where grace has triumphed in the present reformation, there were envying and strife, and every evil work. Through all former reformations, with which this town has been favoured, not one from that neighbourhood had joined himself to the people of God. But sovereign grace, according to the purpose of God which he purposed in himself when he predestinated them unto the adoption of children by Jesus Christ, hath made such a change among them, that, in this region, it is nearly as noticeable a providence, as Saul's being among the prophets was, in Israel. The means first employed to arrest their attention, and fix it, were not less to be remarked. Beholding the water issuing from the mouth of Benjamin's river, in which thirty-two persons had just been baptized, confessing their sins, was the means by which one or two, or more of them, were awakened to a sense of their guilt and danger. A somewhat general idea, that they were given up of God, whilst all around them were to be saved, appeared to be prevalent with them.

A number of pleasing anecdotes, which I have not time to relate, have occurred, whilst the work of God has progressed amongst us; but some few particulars ought not to be omitted.

1. It came upon us somewhat like a sudden, mighty rushing wind. Before the saints of the Most High were well prepared to look on, and see what God was doing, the reformation was on every side of them. The people of the world were surprised, as though an enemy had broken into their camp. Ere they had time to

rally and prepare for opposition, they were confounded by their companions wounded and dying on the right and left. They were taken by surprise, and were astonished. By the 10th of April, the brethren appeared much like the sons of God, who need not to be rebuked. They had so much to say, by way of confessing and relating their joys, the day which was appointed for special conference, was not long enough for half to relate what they wished to have known. Besides, before the conference had far advanced, it was found, that young converts would gladly be heard, if opportunity should be afforded. Five came forward. More wished to. We adjourned our conference to Monday, the fifteenth, at which time twelve related what God had done for their souls; and at the close of the day, a cloud of immortal souls, lately delivered from the power of darkness, were waiting to be heard. We again adjourned to Friday, the nineteenth, when twelve more gave a reason of the hope within them. From time to time since, we have had meetings to afford opportunity to the ransomed of the Lord to relate how He, who has been given for a covenant of the people, and for a light of the Gentiles, hath opened their blind eyes, and brought them out of prison, and delivered them from sitting in darkness, and in the prison-house. The number who have come forward is one hundred and four. Sixty-eight have been baptized; and the ordinance is expected to be again administered the next Lord's-day.

2. The larger number of those who have, during the present reformation, been called of God, out of darkness into his marvellous light, are youth and children. Of the sixty-eight who have been baptized, fifty-three are from ten to twenty-one or two years of age. Such as are yet to be baptized, are not far from being proportionably young.

3. The reformation has been general. From every neighbourhood in town, save one, it is hoped, some have been taken, and in that one symptoms of reformation begin to appear: At the same time it has been but a sprinkling. Generally not more than one or two in a family. More than this we may not expect for the present, for the time is not come, in which God hath promised to do more, than *sprinkle many nations*. When the wished for day shall come, when God will fill the world with his glory, he will pour floods upon the dry ground.

Elders Amos Allen and Benjamin Lord, and Mr. Jedidiah Darling, have been helping in the reformation, and are, as is hoped, ministers for God, by whom numbers have believed. Mr. Darling was the preacher upon Blue-hill Neck, where the reformation made its first visible appearance. After the reformation was manifesting itself, in this town, by the operations of God, at the lecture above-mentioned, and otherwise, Mr. Darling was invited to come over and help us; he came, and was apparently useful.

June 12. The last Lord's-day I baptized nine. In a part of Brookville, which was formerly a part of Sedgwick, Elder Amos Allen has lately baptized twenty-five. We are still hoping that more vessels will be filled, before the oil shall be stayed.

I am, &c.

DANIEL MERRILL.

EXTRACT OF A LETTER FROM REV. AARON PERKINS, TO ONE OF THE EDITORS.

Poughkeepsie, June 26, 1822.

Very dear Brother,

I take the liberty to submit the following, to be disposed of as your judgment may dictate.

In the month of June, 1813, I took charge of the Baptist Church of Christ in Marlborough, N. Y. commonly known by the name of Latingtown Church. From this time until the spring of 1819, I laboured with but little apparent success; the world around us seemed to regard the gospel as a "cunningly devised fable," and professors in general were receding by Babel's streams. But now the set time had come to favour Zion; and the gloom and chills of winter gave way to the opening spring. During the summer and autumn of 1819, the revival was principally confined to the church: though a few were translated from nature's darkness into the kingdom of God's dear Son, and were baptized on a profession of their faith in the great Redeemer. While the Lord's people were thus excited, and waiting the Master's coming, at an evening meeting, January, 1820, his chariot wheels were more distinctly heard, and his almighty power was most signally displayed. From this memorable evening the work spread in every direction around us, until almost every family in the vicinity was made to partake of the riches of sove-

reign grace, and of the perfect righteousness of Christ: and while the work went forward with great power and speed, we were happy to observe, that it was not accompanied with the enthusiasm and disorder which sometimes attend religious revivals.

The subjects of the work were, (generally speaking) exercised in a rational manner: deep conviction of the sinfulness and depravity of human nature—of the justice of God in condemning sin—of the total insufficiency of creature ability to save—and of the infinite fitness, fulness and ability of the Lord Jesus Christ, seemed principally to occupy the inquiring mind, and to be the great subjects of interest with awakened souls.

Persons of every age, from nine to seventy-five, were seen inquiring the way to Zion, and heard rejoicing on the banks of deliverance.

On the 27th of Feb. 1820, eight were received into the church by baptism. March 19th, ten others were baptized, and April 16th, thirteen more were baptized. And thus we continued on the advance, so that from the spring of 1819, to the summer of 1821, there were added to the church by baptism, sixty eight souls. The Presbyterian church in the same town, and under the care of Rev. Mr. Ostrom, received during the revival between one and two hundred; and to the Baptist church of Pleasant Valley, under the care of Rev. Mr. Wright, about sixty members were added as the fruits of the same glorious work; beside others who have not yet made a profession in any church: so that the whole number of persons hopefully brought to the knowledge of the truth in this good work of the Lord, will not fall far short of three hundred; and as far as my observation has extended, few of this number have forfeited their claim to the christian character. Thus have the lame been made to walk, the blind to see, the deaf to hear, and the dead to live: and the glorious Lord has been made unto us "a place of broad rivers and streams;" while he has given us a lovely antepast of the world to come. May we ever be disposed to bless the Father of our mercies for such rich displays of his grace, while we join with the poet and pray:

"My God, repeat that heavenly hour,
"That vision so divine."

Yours, &c.

AARON PERKINS.

EXTRACT OF A LETTER FROM REV. ISAAC SAWYER, TO ONE OF THE EDITORS.

Brandon, (Vt.) June 11th, 1822.

Rev. and dear Sir,

"Missionary services are much wanted in the northern parts of this State and Lower Canada. I lately returned from a mission in that quarter, where I found the churches very destitute, and a large field for missionary labour. As it has been my lot to travel considerably for our own board, I have become more acquainted with the state of the destitute.

We have nothing special respecting the state of religion in this place, at present. Last summer, fall, and winter, I baptized in the course of the reformation, about 50; 40 of whom were added to this church. It was a glorious time in this region. In the three counties of Rutland, Addison, and Chittendon, it is believed 2000 souls were converted."

Affectionately yours,
ISAAC SAWYER.

EXTRACT OF A LETTER FROM REV. JOB B. BOOMER TO ONE OF THE EDITORS.

Northbridge, Sept. 12, 1822.

Dear Brother,

As the intelligence of Zion's prosperity is refreshing to her friends, I send you some account of the recent effusions of the Holy Spirit in this place.

Having preached to the people in Sutton and Douglas about two years and a half, in the month of June, 1819, I received ordination. During that year, the tone of religious feeling was considerably raised, and harmony and peace prevailed in the church. In 1820, six were added to the church by baptism. In the spring of 1821, I baptized five persons, and the third of June following, two others. About this time there was an unusual spirit of prayer among the children of God. The worth of souls, it is believed, lay near the hearts of some, whose ardent supplications were, that God would have mercy on sinners.

In the month of May, a young person, in the north part of our Society,

was very deeply impressed with a sense of her lost and ruined state as a sinner. She was brought near the border of despair. While in this state of mind, she solemnly warned her brothers and sisters, with some of her young companions, to flee from the wrath to come, and seek an interest in Jesus Christ. These faithful warnings were not without effect. They were the means of conviction to some persons, which it is believed, terminated in their conversion to God.

The sudden and alarming death of a youth about the same time, was also the means of producing a conviction of the importance of preparation for death. We were afterwards favoured with the labours of Rev. Ezra Going. He was much assisted by the Holy Spirit, the word was set home upon the conscience, weeping and sighing were heard during the exercise. From this time the work went on in that neighbourhood and in other parts of the town of Sutton. As yet there was nothing special in the central part of our society, which is situated near the corner of four towns, Sutton, Douglas, Uxbridge and Northbridge. But the work soon made its appearance here, and in the month of November it became general. Meetings were now frequent, crowded, and solemn. In many of our assemblies the Holy Spirit descended in its awakening and

gracious influences, and seemed to fill the places where we were. We could now adopt the language of pious Watts,

“How sweet and awful is the place,
With Christ within the doors.”

While some with deep solicitude were anxiously inquiring, “what shall I do to be saved,” others were rejoicing in the triumphs of redeeming love. The church generally was much quickened and engaged.

Towards the close of winter the work began to decline, but our meetings were still frequent and highly interesting. No new cases of conviction have occurred since last spring. Since the 10th of November last I have baptized thirty two. There are a few more who will probably come forward soon. The different churches in Sutton have been favoured with additions to their numbers.

In closing this account, we would most devoutly ascribe all the honour and glory to God, and request an interest in the prayers of his people, that we may be blessed with repeated refreshings from the presence of the Lord, be built up in holiness, and kept by the power of God, through faith, unto salvation.

Yours affectionately,
JOB B. BOOMER.

Obituary.

REV. JOSEPH GRAVES.

Rev. Joseph Graves was born in Middletown, (Con) May 30, (O S.) 1738. Being the son of pious parents he was early instructed in the doctrines of the christian religion. No permanent impression, however, was made upon his mind until he had reached his thirtieth year. At that time he was first brought to see his character in the sight of God, and after some weeks of deep distress he obtained peace through the blood of the atonement. The repugnance which he had always before felt to the doctrines of the cross was removed, and he esteemed the ways of

the Lord concerning all things to be right.

In his thirty-second year he was married to Lois Higbee, daughter of John and Sarah Higbee, with whom he lived until the day of his death. In the year 1773, he joined himself with the Congregational church then recently formed in Westfield. With this church he continued about two years. Becoming dissatisfied with some things in their discipline, he then removed his connexion to a church of strict Congregationalists, (or as they were then called Separatists) about five miles distant from

the place of his residence, and remained in fellowship with them until the year 1803. As it was frequently inconvenient to attend worship with the church with which he was united, meetings were sometimes held in that part of the town where he resided. In these meetings he generally took the lead. His labours were abundantly blessed, and a revival commenced under his ministrations, in which, besides many others, three of his children were hopefully converted.

In the year 1788, he was ordained over this Westfield branch of the strict Congregational Church. In 1792, a powerful revival again commenced in this little church, and the three next of his children were among the converts. During the course of his ministry revivals frequently occurred in the neighbouring towns, and in these he was conspicuously useful. For 20 or 30 years he regularly held conference meetings once, twice or three times a week. In the year 1802, this faithful servant of the Lord had the pleasure of witnessing another revival commence in his own family. His youngest child was awakened by reading Alleine's Alarm. The attention of sinners was soon arrested, and shortly a general and almost universal reformation ensued. In this reformation, all his remaining children were made the trophies of divine grace. He was now far advanced in years, yet no weather prevented him from attending the various religious evening meetings which were held in different parts of his society.

About the year 1802, his attention was directed to the subject of Baptism. Several of his children had previously joined the Baptist church. After due consideration, believing it his duty to be buried with Christ in baptism, he was baptized in the year 1803 by the Rev. Seth Higbee, then of Meriden. Shortly after, a Baptist church was organized in Westfield, of which he was chosen pastor, and over which he was ordained in the year 1804.

Although for the last 3 years before his death he was too feeble to preach, yet his family could never prevail upon him to remain absent from the house of God. He could truly say with the Psalmist, "Lord, I have loved the habitation of thy house, the place where thy honour dwelleth." About the middle of November, whilst he was walking in his room, he was struck with a fit of the palsy. He was in great pain during the evening,

and said, he "believed his departure was at hand, and if he could meet a smiling Saviour, he should bid it welcome." The severity of his disease precluded him from much conversation; but whenever any of his brethren engaged in prayer, he seemed to hear with attention and delight. His strength gradually declined, and on Nov. 29, he was received into the joy of his Lord. His funeral was attended on the 30th, by several of the ministering brethren of the vicinity, and a large concourse of people. On the following Sabbath Elder F. Wightman delivered an interesting discourse from Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

Elder Graves was a man of eminent usefulness. The numerous revivals by which his Master crowned his labours, abundantly evince the truth of this remark. Although an apostle has informed us that Paul may plant, and Apollos may water, but God giveth the increase; yet there are some ministerial qualifications which seem more frequently honoured by the great Head of the church. Among these may certainly be placed diligence in the work of the ministry, and a spirit of fervent devotion. These Mr. Graves possessed in an eminent degree. A friend remarks, "after he grew old and feeble, he always attended meetings if he could possibly get there. I have seen him go through storms and deep snow, when none others but those who rode with him would attend. This has been the case after he was eighty years of age." Of his spirit of devotion his own family are the best evidences. The oldest, now more than fifty years of age, has remarked, that "a day has never passed within their recollection, in which their father did not retire three times a day at least for secret prayer; and in this exercise he spent one, two, or three hours. Let his business be ever so urgent, he was never known to neglect it." Blessed are the dead who die in the Lord, yea saith the Spirit, for they rest from their labours, and their works do follow them.

Ordinations.

Nov. 15, 1821, John A. Dodge was ordained to the pastoral charge of the Baptist church in Ferrisburg, Vt. Elder Seth Ewer preached the sermon, Elder John Stearns made the consecrating prayer, Elder Henry Green gave the charge, Elder John Stearns gave the right hand of fellowship, Elder Henry Green addressed the church, Elder Henry Chamberlain made the concluding prayer. The season was solemn and interesting.

April 9, 1822, at Canaan, (N. Y.) brother Ira Hall was solemnly set apart by ordination to the service of the sanctuary. Elder George Withereil preached from Rom i. 16 "For I am not ashamed of the gospel of Christ." Elder Rufus Babcock of Colebrook, (Con.) offered up the ordaining prayer, and imposed hands with several others in the ministry. Elder Jesse Hartwell of New-Marlborough, gave the charge. Elder Elisha Hubbel of Egremont, gave the hand of fellowship, and Elder Samuel Savery, of Adams, made the concluding prayer. A numerous, solemn and attentive assembly witnessed the pleasing and agreeable scene.

On the last Wednesday in May last, brother Hezekiah Barber, of Milan church, Huron Co. was ordained to the work of the ministry. Elder T. G. Jones preached the sermon from these words, "Study to shew thyself approved unto God," &c. Consecrating prayer by Elder Azariah Hanks. Imposition of hands by Elders Hanks and Call. Charge by Elder Cyrus Call. Right hand of fellowship, by Elder Hanks.

July 4, 1822, Samuel S. Malery was, by the united request of the church at Egremont, Berkshire Co. (Mass.) set apart to the work of an Evangelist. Elder Samuel Harris of Nassau, N Y. preached from Romans i. 16. Elder Buttolph of Northeast, offered up the consecrating prayer, and imposed hands with Elders Brown, Palmer and Hubbel, (pastor of the church) Elder Hubbel gave the charge. Elder Hartwell presented the token of fellowship. Elder Hall made the concluding prayer.

Ordained as an evangelist in the town of Strong, (Me.) July 4, 1822, Rev. Samuel Knox. Introductory prayer and sermon by Rev. Mr. Nelson of Jay; ordaining prayer by Rev. Mr. Morse of Farmington; charge and concluding prayer by Rev. Mr. Boardman of New-Sharon; right hand of fellowship by Rev. Mr. Morn. The services were solemn and interesting, and performed in the presence of a respectable congregation.

On Tuesday, August 6, 1822, the Rev. Charles Mais was set apart by solemn ordination, as pastor of the Baptist church of Christ in Newburgh, New-York. Rev. Howard Malcolm, of Hudson, preached on the occasion from Jer. iii. 15. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Rev. Joseph Wright, of Pleasant Valley, offered up the consecrating prayer. Rev. Aaron Perkins of Poughkeepsie gave the charge. Rev. John Smitzar of Bethany, (Pa.) presented the right hand of fellowship, and Rev. William Connelly, an itinerant, made the concluding prayer. The Presbyterian church very politely opened their meeting-house in the village for our better accommodation, where the above services were attended to, in the presence of a respectable and attentive congregation.

CHURCH CONSTITUTED.

In Dunstable, (N. H.) a Baptist church was constituted on the 10th of June last. The ministers and messengers who gave them fellowship as a church, were from Milford, Chelmsford, Nottingham-West, Methuen, South Reading and Dunstable, Mass. Rev. John Parkhurst offered up the introductory prayer. Rev. G. F. Davis preached an appropriate and interesting sermon from Acts xiv. 22.—"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Rev. M. Bolles made the consecrating prayer. Rev. C. O. Kimball presented the fellowship of the churches, and Mr. J. Davis offered the concluding prayer. The services were solemn and impressive.

INDEX TO VOLUME III.

	Page.	Page
A.		
Address to the young Ladies in Mrs. Lawson and Mrs. Pierce's School	108	
Address to the Baptists on Communion	131	
Address to the Fayette Street Sunday School Scholars	388	
Address to the Churches respecting the Creek Indians	428	
Allen, Mrs. Lydia, Obituary of	397	
American Bible Society, notices of	158, 392	
Anecdotes	79, 104, 356, 357	
Annual Meeting of the English Bap. Miss. Society	217	
Assurance, Essay on	169	
Asylum for Deaf and Dumb, Dedication of	157	
Atonement, Witherspoon on the	56	
B.		
Baptist Miss. Society of Mass. reports of	136, 371	
do. do. meetings of	150, 388	
do. do. donations to	159, 389, 437	
	470	
Baptist Board of Foreign Missions, reports of	177, 413	
Baptist Irish Society, Anniversary of	221	
Baptist Home Missionary Society	226	
Baptist Church, Newport, N. H. account of	236	
Baptist Education Society of city of N. Y. report of	432	
Baptist State Convention of South Carolina	435	
Bennet Alfred, letter from	73	
Bethel Union, New York and Liverpool	315	
Biography of Cauldwell, Dea. John	321	
Carey, Mrs.	361	
Davis, Rev. James	210	
Fuller, Rev. Andrew	8	
Fawcett, Dr.	81	
Gale, Dr. John	281	
Howard, John Esq.	41	
Keach, Benjamin	121, 163	
Pitman, Rev. John	441	
Withington, Mr. John	401	
Bishop, Rev. Jacob, obituary of	238	
Biblical Criticism on I Cor. vii. 14.	333	
Boomer, Rev. J. B. letter from	474	
Boston Baptist Foreign Miss. Soc. donations to	238, 471	
do. do. meeting of	471	
Boyd, Mrs. Isabella, Obituary of	153	
Boudinot, Dr. Elias, Obituary of	275	
Bowen, William, letter from	311	
Bowker, Capt. Daniel, Obituary of	357	
Bradley, Rev. J. letter from	195	
Brantley's Rev. W. T. Sermon, review of	301	
Burman Mission, 26, 101, 143, 186, 251, 305, 416		
C.		
Calcutta, intelligence from	191	
Carey, Dr. William, letters from	146, 191, 343	
Carey, Mrs. Memoir of	361	
Calcutta Baptist Missionary Society, report of	105, 381	
Cauldwell, Dea. John, Memoir of	321	
Church Libraries recommended	453	
Chapin, Rev. Stephen, review of his sermon	24	
Channing's Sermon, remarks on	57	
Churches constituted	119, 157, 278, 319, 399, 477	
Cherokee Mission	185, 269, 463	
Chamberlain, Miss L. W. Obituary of	276	
Chalmers, Dr. W. letter from	343	
Chater, Mrs. Ann, Obituary of	358	
Comstock, Rev. O. C. letter from	39	
Colman, Rev. James, communications from	101, 188	
	259, 347, 380	
Colman, Mrs. Letters from	189, 256, 257, 341, 459	
Converted Burman, letter of thanks from	103	
Communion, address to the Baptists on		131
Conversion of a Jew		150
Columbian College, notices of	159, 183, 272	
Conversion of a young Sailor		317
Coultart's, Mr. communication from Kingston		384
Commencement at Waterville College		434
Criterion of Religious Truth		166
D.		
Davis, Rev. James, Memoir of		201
Departure of Dr. Price for India		143
Dedication of Asylum for Deaf and Dumb		157
Dissertation on Heb. vi. 4-6.		21, 47
Discipline of Primitive Churches		88, 127
Dimock, J. letter from		113
Dissimulation in Religion, Danger of		208
Digar, Accounts from		309
Donations to Bap. Board for For. Miss.	39, 119, 159	
to Exec. Com. of Mass. Bap. Educa. Soc.	231	
to Baptist Foreign Mission Society	238, 471	
Duties to be enforced on the Unconverted		407
E.		
Eaton, Lilly, obituary of		396
Education of Ministers, remarks on		369
English Baptist Mission, Notices of 69, 105, 145, 191		309, 349, 381, 421
do. do. Annual Meeting of		217
Ernesti's Elements of Interpretation, Review of		355
Evangelical Tract Society, Notices of	150, 388, 437, 470	
Evil Speaking		449
Experience of a Shawanee Woman		267
F.		
Fawcett, Memoir of Dr.		81
Fernandez, Mr. Letter from		383
Fisher, Rev. Abiel, letter from		350
Fool, on answering him according to his folly		96
Fort Wayne Mission,	166, 261, 464	
Foster's Sermon, review of		456
Fuller, Memoir of Rev. Andrew		8
Fuller, Cyrenius M. Letter from		437
G.		
Gale, Dr. John, Memoir of		281
Graves, Rev. J. Obituary of		475
Griffin, Mrs. A. Memoir of		75
H.		
Haldanian Sentiments, letter on		411
Hamrick, Rev. J. letter from		37
Hamilton Baptist Mission Society		229
Haynes, Sylvanus, letter from		149
Henderson and Patterson, letter from		231
Himes, P. letter from		355
Hindoo Females, success in educating		192
Hindoo Boy, Instance of gratitude in		192
Howard, John, Esq. Memoir of		41
I.		
Importance of Spiritual mindedness		17
India, necessity of Christianity to		33
Indian School		186
Indians, Creek, address to churches respecting		428
Instructions to Dr. Price		186
to Missionaries to the Valley Towns		269
Installation, Rev. A. Drinkwater		279
Rev. D. Chessman		ib.
Rev. Joseph Elliot		359

J.			
Josiah, Capt. James, Obituary of		76	
Judson's, Rev. Mr Journal	26, 60, 305, 415		
Judson, Mrs. Letters from	63, 251, 346		
her arrival in Boston		463	
Judson, Mr. Letters from	68, 251, 255, 343, 344, 458		
Juvenile Tract Society of New-York		470	
K.			
Keach, Benjamin, Memoir of		121, 162	
L.			
Lane, Benjamin F. letter from		355	
Lawson, Rev. John, letter from		349	
Liberality of a Blind Child		148	
Letter from one, who had embraced the Haldanian sentiments		411	
Letter from J. Hamrick		37	
from a ministering brother in Georgia		38	
from Rev. O. C. Comstock		39	
from Mrs. Judson	63, 251, 346		
from Mr. Judson	68, 251, 255, 343, 344, 458		
from Rev. William Taylor		70	
to the Editors		72	
from Alfred Bennet		73	
of thanks from a converted Burman		103	
from a Female Servant, on presenting a Ban-galee Place of Worship		106	
from Mr. Sutton		107	
from Missionaries, to the Secretary of American Board		111	
from J. Dimock		113	
from Dr. William Carey	146, 191		
from John Venning		466	
from Rev. Daniel Merrill		472	
from Sylvanus Haynes		149	
from Mr. Colman	101, 188, 259, 347, 380		
from Mrs. Colman	189, 256, 257, 341, 459		
from Dr. Marshman		192	
from Rev. J. Bradley		195	
from Rev. Charles G. Sommers		197	
from Rev. Wm. Staughton		229	
from John Venning, Esq.		230	
from Drs. Henderson and Patterson		231	
from Rev. J. Wilson		235	
from Rev. Mr. M'Coy	261, 266		
from Rev. Mr. Posey		269	
to the Exec. Com. of the Mass. Bap. Edu. Soc.			
from a female friend		274	
from Wm. Bowen		311	
from Asa Wilcox		313	
from Dr. Price		348	
from Rev. John Lawson		349	
from Rev. A. Fisher, Jr.		350	
from Rev. Daniel Putnam		354	
from Benjamin F. Lane		355	
from P. Himes		356	
from Mr. Fernandez		383	
from Rev. E. Osgood		385	
from Rev. Thomas Roberts	386, 463		
to the Treasurer of Mass. Bap. Edu. Soc.		394	
from a Lady to the New-Hampshire Baptist Missionary Society		395	
from C. M. Fuller		437	
from Rev. A. Perkins		473	
from Rev. I. Sawyer		474	
from Rev. J. B. Boumer,		474	
M.			
Marshman, Dr. Letters from	101, 343		
Massachusetts Baptist Education Society, Reports of the Executive Committee of	233, 467		
do. donations to	234, 436, 469		
Massachusetts Charitable Society, meeting of		389	
M'Coy, Rev. Mr. Journal of		464	
Letter from		261	
Mercer, Rev. Jesse, Letter from		38	
Meeting Houses opened	39, 80, 200, 279, 440		
Metaphors of Scripture		49	
Merwick, Miss Caty, Obituary of		198	
Merrill, Rev. Daniel, Letter from		472	
Missionary Intelligence	26, 60, 101, 143, 177, 217, 257, 305, 341, 380, 413, 458		
Mission to the Sandwich Isles		111	
Minister's Wife		366	
Ministers, education of		359	
N.			
New Year, Reflections occasioned by the		9	
Newport (N. H.) Baptist Church		236	
Nearness of salvation a motive for activity		241	
New York Baptist Miss. Society, meeting of		393	
do. do. Report of		430	
New York Baptist Theological Seminary		433	
New Hampshire Baptist Missionary Society, meeting of		467	
O.			
Obituary of Allen, Mrs. Lydia		397	
Boyd, Mrs. Isabella		152	
Bishop, Rev. Jacob		243	
Boudnot, Dr. Elias		275	
Bowker, Capt. Daniel		257	
Chamberlain, Miss L. W.		276	
Chater, Mrs. Ann		238	
Eaton, Mr. Lilly		206	
Graves, Rev. J.		475	
Griffin, Mrs. A.		75	
Josiah, Capt. James		76	
Merwick, Miss Caty		198	
Obear, Mrs. Joanna		116	
Page, Stephen R.		114	
Fitman, Rev. John		439	
Seaver, Mrs. Hannah		78	
Simmons, Mr. Edward		200	
Stillman, Mrs. H.		152	
Soule, Mrs. Sarah		156	
Wales, Mr. Joseph		77	
Watt, Dr. James		239	
Williams, Miss E.		ib.	
Varnum, Hon. J. B.		318	
Ordination of Deacons, Dissertation on		213	
Averill, Mr. Asa		400	
Barber, H.		477	
Blood, Mr. Harvey		157	
Brown, Mr. Allen		319	
Barber, Mr. Hezekiah		440	
Clark, Mr. Henry		157	
Clay, Mr. Bradbury		319	
Cornell, Mr. Hiram		400	
Danielson, Mr. B. M.		ib.	
Dodge, Mr. J. A.		477	
Fogg, Mr. Samuel		157	
Fogg, Mr. Parker		278	
Goldsbury, Mr. Asa C.		439	
Gittean, Nr. Norma		403	
Hall, Ira		477	
Hartwell, Mr. Jesse		319	
Huggens, Mr. Samuel		118	
Kennard, Mr. Joseph		118	
Knox, S.		477	
Merriam, Mr. Isaac		200	
Mais, C.		477	
Malery, S. S.		477	
Maylin, Mr. Joseph		239	
Morgan, Mr. Thomas		399	
Robinson, Mr. Thomas		319	
Savory, Mr. Samuel		278	
Streeter, Mr. Randolph		279	
Scott, Mr. Robert		398	
Smitzer, Mr. John		118	
Wisner, Mr. Benjamin B.		79	
Wayland, Mr. Francis, Jr.		200	
Woods, Mr. Alva		239	
Osgood, Rev. Emory, Letter from		285	
P.			
Page, Stephen R. Obituary of		114	
Parental Restraint, on the Evils of neglecting		97	
Peacock, Mr. death of		191	
Perkins, Rev. A. letter from		473	
Pitman, Rev. John, Obituary of		439	
Memoir of		441	
Pilgrims, the Sons of		52	
Plymouth County and Vicinity Missionary Society, meetings and donations		234, 395	
Posey, Rev. Mr. Letter from		269	
Poetry—Hymn by Krishna		40	
Christ's Passion		80	
Farewell Hymn		120	
Hymns		160	
Lines in a Grave-Yard		240	
Verses on a Bill of Mortality		280	
Death of the Christian		320	
Lines to the memory of Rev. J. M. Winchell		360	
Union		406	

Price, Dr. Departure of, for India	143	Serampore, intelligence from	69, 191, 421
Instructions to	186	Serampore College, Report of	421
Letter from	348	Seaver, Mrs. Hannah, Obituary of	78
Progress of Religion in the army, Calcutta	193	Seaman's Library	317
Putnam, Rev. Daniel, Letter from	354	Singing in Public Worship	410
		Simmons, Mr. Edward, Obituary of	200
R.		Sommers, Rev. Charles G. Letter from	197
Reflections occasioned by the New-Year	5	South Carolina, Baptist State Convention of	435
Religious Communications	17, 47, 88, 127, 166, 208, 291, 327, 365, 407, 440	Souie, Mrs. Sarah, Obituary of	156
Reviews	24, 301, 335, 456	Spiritual Mindedness, importance of	17
Religious Intelligence	37, 70, 113, 149, 195, 230, 271, 311, 350, 381, 432, 466	Speech of Mr. Wilberforce	146
Reports of the Trustees of Bap. Miss. Soc. Mass.	136, 371	Stillmas, Mrs. Hannah, Obituary of	251, 271
Reports of Bap. Board of Missions	177, 413	Staughton, Rev. Wm. Letter from	229
of Exec. Com. of Mass. Bap. Educ. Soc.	233, 467	Sutton, Mr. Letter from	107
Religion, on the sameness of	332		
Report of the Directors of the Female Sabbath School of the 2d Baptist Society, Boston	389	T.	
Report of New-York Baptist Missionary Society	430	Taylor, William, Letter from	70
Report of the Baptist Education Society of the city of New-York	432	U.	
Revival of Religion in Tompkins County, New-York	38	Unconverted, on addressing the	327
Homer	73	, duties to be enforced on the	407
Chester, N. S.	113	United Soc of Plymouth Co. and vicinity, account of	75
Camillus	140	United Prayer Meeting	389
Holland Purchase	193	V.	
Sutton, N. H.	271	Varnum, Hon. J. B. Obituary of	318
Chelmsford	311	Valley Towns, Mission to	185, 269, 386
Saybrook	313	Venning, John, Esq. Letter from	230
Bellingham	350	Vessels, on their departure on the Sabbath	299, 329
Henderson	385	Venning, John, Letter from	466
Dorset, Vt.	437	W.	
Sedgwick	472	Waterville College, Commencement at	434
Righteous & Wicked, on discriminating between	245, 291	Ward, Rev. William, departure of	110
Roberts, Rev. Thomas, Letter from	386, 463	Ward's Speech	173
Russia, intelligence from	230	Watt, Dr. James, Obituary of	239
S.		Wales, Mr. Joseph, Obituary of	77
Sabbath Schools, on the Utility of	296	Witherspoon on Atonement	56
Sabbath, on the departure of vessels on the	299, 329	Williams, Miss Elizabeth, Obituary of	77
Sameness of Religion	332	Wilberforce, Mr. Speech of	146
Sandwich Isles, Mission to	111	Wilson, Rev. J. Letter from	235
Salem Translation and For. Miss. Soc. Donations to	119	Wilcox, Rev. Asa, Letter from	313
Sawyer, Rev. I. letter from	474	Woods, Rev. Leonard, Review of his Sermon	302
Scripture Parables and Allegories	50	Y.	
Scriptures, translation of, at Serampore	424	Young Men's Bap. Edu. Soc. of Providence, notice of	470
on the excellence of the	92		

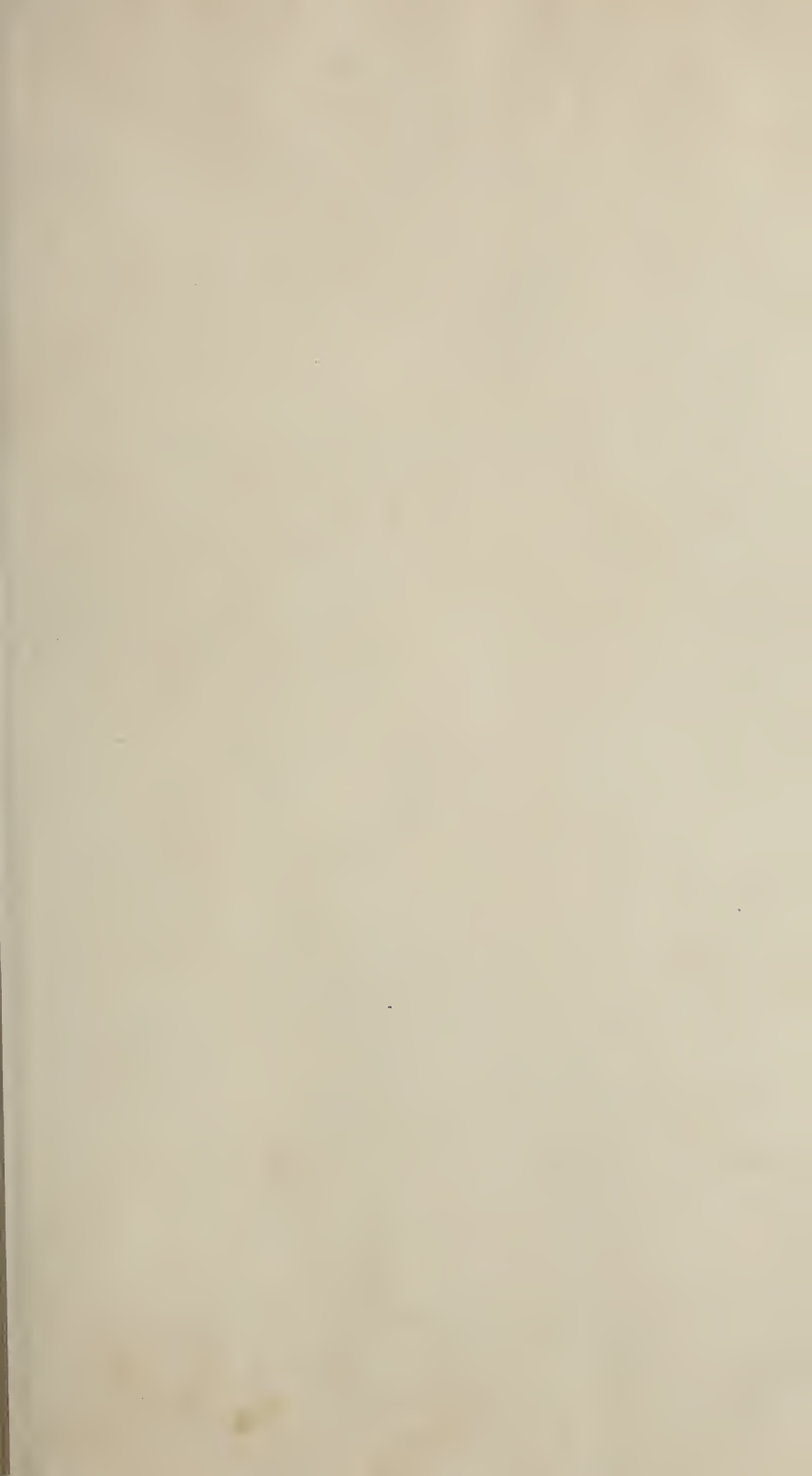
TO CORRESPONDENTS.

Illiterate—and Obituary Notices of Rev. S. Nelson, and Mr. Thomas Ford, have been received.

Adolphus has been received; but owing to recent events, which have transpired since it was written, we doubt the expediency of inserting it at present.

Several other articles on file are under consideration.

Well written Original Communications, Revivals of Religion, and Obituary Articles, will be gratefully received by the Editors.





I-7 v.3/5

American Baptist Magazine and Missionary

Princeton Theological Seminary-Speer Library



1 1012 00307 4848